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*Continues The Sermonizer, Student and Teacher, Preacher's Assistant,
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THE BIBLE CHAMPION

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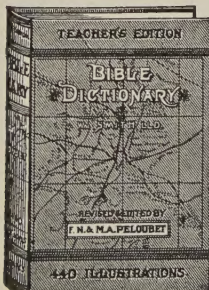
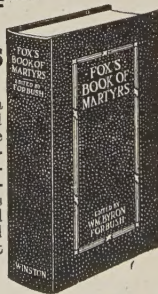
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Address FRANK J. BOYER, Reading, Pa.

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EDITORIAL

Let George Do It!



HIS is a homely but significant phrase and well suited to describe the attitude of many of the Lord's people in relation to His command, "Go and give the Gospel to every creature."

Now, of course, no one who is really born again and believes the Bible to be the very Word of God, questions the truth of this, but not a few have a way of evading its personal application. If it were put to a vote, the "ayes" would be unanimous that this command and commission of our Lord ought to be obeyed, but when the question comes, "Who will go?" the answer comes, "Let George do it!" and the meeting is adjourned.

Well, who is this "George"? Is he the preacher, or church official, or Sunday School teacher, or evangelist, or mission worker? It is quite the vogue nowadays to get up a banquet, arrange a conference to consider ways and means and have an expert come and tell us what "George" is expected to do and how he ought to do it, but when we try to find "George"—that mysterious George!—he doesn't materialize! We need a Nathan to point a long, lean finger at us and say "You are George! You are the guilty slacker! Come on out into the open, George, and confess your faults!"

And, now, to come a little nearer home! How about our duty as members of the CHAMPION

family? For more than a year I have been exhorting you to go to your friends and neighbors and call them to the feast which has been spread for them. My heart has been in this and I am sure that there is not a single reader of this splendid BIBLE CHAMPION but thinks it ought to have a wider circulation and who would be delighted to see its subscription list doubled and trebled and quadrupled,—but, somehow, they have depended on "George" to respond to the appeal and "George"—alas!—seems to be sound asleep.

Just stop for a moment and think what it would have meant had every one who heard the call responded! What a smile it would have brought to the face of our good brother, Mr. Boyer, as he welcomed the new members into the circle, and how he would have been encouraged to go on giving of his time and means to make the CHAMPION a real testimony to the truth in these strange days.

Honestly, now, have we done our best? Let every one of us face the question and then let's have a real rally and get at least five thousand new subscribers for the best Bible magazine in the land! Everyone who is won will always rejoice in having such a friend as they will find it to be, and only when God's books are opened will we know what the fruitage has been. Don't let "George" have all the joy!—T. C. H.

I am still enjoying the CHAMPION—in its entirety. Many of the articles are worth more than the entire subscription for a year. May God prosper this publication, and give you grace and strength to continue the fight faithfully; and may His Spirit rest in an abundant measure upon all the contributors.—Rev. H. J. Pietenpol.

What is a Christian?



HE word "Christian" was coined in the city of Antioch—so Luke has told us in the Book of Acts. Its coinage was no doubt due to the fact that the Antiochans had become conscious of the need of a new word to designate the new kind of people that were increasing in their midst—a people that were manifestly different not only from those who worshipped in pagan temples, but from those who worshipped in the Jewish synagogues.

When first employed, this word denoted a distinctive group of people. It can hardly be said, however, that the word, as employed today, has any very distinctive meaning. All sorts of people are calling themselves Christians. What is more, all sorts of people are being called Christians. This is being done to such an extent that, if all those who are called Christians today are really Christians, it means little to call a man a Christian. To apply a word indiscriminately to all sorts of persons or things is to empty it of any distinctive meaning. It can scarcely be denied that it has happened to the word, Christian, somewhat as it has happened to the word, gentleman, of which Tennyson wrote: "The grand old name of gentleman, defamed by every charlatan, and soiled with all ignoble use." Calling all sorts of men gentlemen does not make them gentlemen in the old meaning of the word—it merely empties the word of all distinctive meaning. And so, calling all sorts of people Christians does not make them Christians in the New Testament sense of the word—it merely gives us another word without any definite content.

How little the word, Christian, as employed today, designates anybody in particular will appear if we remind ourselves of the different answers that are being given to the question, What is Christianity? While a man may be a Christian while giving a very inadequate answer to the question, What is Christianity? yet it is evident that there is a close relation between the meaning we attach to the word, Christianity, and the meaning we attach to the word, Christian. Some define Christianity as "the religion of Jesus," meaning the religion that Jesus exemplified; others define it as the religion that has Jesus as its object, and so make a sharp distinction between the religion of Jesus and the religion of His disciples. Some preach a non-miraculous Christianity; others insist that Christianity denuded of its miracles is no Christianity at all. Some preach a non-doctrinal Christianity; others declare that, since Christianity is a

religion based on facts and doctrines but the explanations of the facts, a non-doctrinal Christianity is an absurdity. Some define Christianity in terms of loyalty, or altruism, or morality—definitions that do not preclude a Christless or even an atheistic Christianity, for even those who believe neither in Christ or God can be loyal or unselfish or moral, after a fashion at least. Moreover, it should not be forgotten that such things as Christian Science, and Theosophy, and Russelism, and Mormonism, and Spiritualism, and New Thought are also to be included in the answers given to the question, What is Christianity? Surely it is impossible to suppose that all the things called Christianity today are rightly so-called, and yet suppose that the word, Christianity, means anything definite at all.

How shall we explain the fact that so many different kinds of people call themselves Christians? The short and easy explanation would be that we are here face to face with a deliberate attempt to deceive. But, while this element may not be altogether absent, we are sure that it goes only a small way toward explaining the situation. We are of the opinion that the explanation is largely to be found in the fact that, having been reared in an atmosphere that takes it for granted that the Christian man is the highest type of man, many have come to regard "Christian man" and "ideal man" as synonymous terms. As a result they, more or less unconsciously, regard themselves as Christians, and call themselves such, because they are more or less indebted to Christ for their conception of the ideal man.

Now we are not disposed to deny that men are moved by a true impulse when they assume that the terms, "Christian man" and "ideal man," are more or less interchangeable. It is greatly to the credit of Christianity that such is the case. It does not follow, however, that the question, What is a Christian? is to be identified with the question, What is an ideal man? The first is primarily an historical question; the second is primarily an ethical question. Conceivably history might give such an answer to the question, What is a Christian? that we would have no inclination whatever to regard the Christian man as an ideal man—witness Nietzsche. Moreover, Nietzsche is not the only modern man who has a low opinion of the Christian type of man.

But whether we have any sympathy with those who think that the highest type of character is other than the Christian, we have no right to

assume, prior to investigation, that the Christian man and the ideal man is one and the same person. It is not until we have ascertained what answer history gives to the question, What is a Christian? that we are in a position to say what we think of such a man. If we ignore the historical nature of the question, What is a Christian? and so overlook the definition of a Christian expressed or implied in the New Testament, it will not be altogether surprising if we call ourselves Christians, though the man we aspire to be only remotely resembles the Christian man as he appears in the pages of history, including the pages of the New Testament.

Historically, Christians are not merely those who see in Jesus Christ the model man; they are also those whose attitude toward Him is one of religious trust and who have the consciousness of having been redeemed from sin by His sacrificial death upon the cross. Those who have been redeemed by the blood of Christ are a people apart, a people instinct with a life peculiar to themselves, a people whose religion is a religion specifically different from that of any other religion, and so a people that require a discriminative word for their designation. The

word "Christian" was once such a word; and, when employed in its historical significance, is still such a word. If the loose sense of the word, so widely current today, should become its generally accepted significance, that would not necessarily mean that the sort of people it has been employed to designate for some eighteen centuries no longer existed; it might only mean that there was need of coining a new word to take the place of the old one. All down the ages there have been such people in the world; there are millions of such in the world today; there will be yet more millions of such, we believe, in the ages to come. It is the reality for which the word stands rather than the word itself in which we are interested. We could gladly give up the word if we could be assured that the sort of people it designated in New Testament times were on the increase. We do not mean to imply that the time has come to give up the use of the word; rather we should insist with all our might that the word be used in its proper sense—not forgetting in the meantime the need of distinguishing between those who are truly Christians and those who are merely called Christians.—D. S. K.

"Proofs" that do not Prove



THE first part of the Riley-McCabe debate, which took place in New York, February 7, 1929, has reached our desk. It is printed in a vehemently militant magazine on the side of evolution. Our interest centers in some of the so-called "proofs" that Mr. McCabe brought forward in favor of the evolution theory. Let us note some of them, and put them in the crucible of analysis.

"For ages we have wondered about the different animals and plants found in different regions," said Mr. McCabe. "Why have you no lions and tigers in America? Why have you no elephants and camels in America? Extend that over the whole earth. What is its meaning? What was the agency distributing the animal and plant population of the globe?"

Of course, Mr. McCabe did not mean that we have no lions, tigers, elephants and camels in America, for we have a good many of them in zoos and menageries; but he meant that they were not indigenous to America. The same can be said of many other parts of the earth. A number of years ago the present writer studied the birds of the arid plains, irrigated areas and Rocky Mountains of Colorado. He found the avi-fauna of that part of the country

very different from that of the East. For example, the following birds belong to the Colorado region, but are never found in the eastern part of the United States: the lazuli finch, the long-crested jay, the lark bunting, Lewis' woodpecker, Williamson's sapsucker, the Arkansas flycatcher, the rock wren and Townsend's solitaire.

Does that prove evolution? If so, how? Does it not simply prove that some species of birds are better adapted to thrive in the Colorado climate and altitude than are others? And should it not be so? How else could all parts of the globe be populated with feathered folk? The interesting fact is that we found many birds on the plains of Colorado that are never seen up in the alpine heights, and the reverse. We quote again from McCabe:

"The geologists tell us that millions of years ago New Zealand was split off from the rest of the globe. Geology shows that at that time no animal existed in the world higher than the reptile. What is the present population of New Zealand? Except for animals or plants that can float or fly, there is no native animal in New Zealand higher than the reptile, and the reptile is the most primitive known on this earth. I ask Dr. Riley to explain that.

"The geologists tell us that Australia was cut off from the rest of the world at a certain time. The evolutionist finds that at that time there was no animal in the world higher than the kangaroo, except such as could fly or float from some other region."

All this, according to McCabe, is *prima facie* evidence of evolution. But is it? Dr. Riley crushingly replied that, if evolution is the law of nature, why did not the reptiles of New Zealand and the kangaroos of Australia develop into higher kinds of animals? Why did evolution work elsewhere and fail to work in those localities? The facts here are against evolution rather than in its favor.

But cannot a better explanation of geographical distribution be given than that of evolution? While we do not pretend to speak in the least dogmatically, we think the following statements a much more probable interpretation of the facts in New Zealand and Australia. In the remote time when various species came into existence perhaps in Central Asia, or perhaps after the animal world was started again after the great catastrophe, some species, being gregarious by nature, wandered far away in search of food and the most congenial environments. In course of time some of them may have travelled to the far southeast. If New Zealand and Australia were then cut off from the main continent, those animals would have been immured on their respective areas, and for that reason cannot be found elsewhere in the native state. During all the intervening time each has bred true to its type and has not evolved into any other kind of animals. Thus their very isolation and distinctness points in the direction of the law of fixity of type in the organic realm. Among the Rocky Mountains we found many avian species that were peculiar to that region, but we also found every one of them reproducing after its kind, thus fulfilling the Biblical description.

Mr. McCabe is absolutely sure that the succession of fossils proves evolution to be true. He forgets, however, that there is no place on earth where the fossiliferous strata are found in the precise order arranged by the geologists. The fact of the matter is, the evolutionists first arranged the fossils according to the evolution theory, and now they turn around and claim that their arbitrarily classified series proves evolution—a clear case of arguing in a circle. Every informed person knows that sometimes strata containing lower orders of animal fossils lie uniformly on top of those that contain the fossil remains of higher groups. Thus geology can prove little or nothing regarding the order of

the origin of the various groups of animal forms.

A good many questions were asked by Mr. McCabe during the debate: "Why has the python the rudiments of legs and claws in his body? Why has the bird the rudiments of toes on the corners of its wings? Why has the whale vestigial limbs and leg bones in the flesh?"

Then he proclaimed the triumph of evolution to explain these matters. He said: "If these animals evolved, we understand it, for organs which are thrown out of employment gradually decay."

But are those so-called vestiges decaying? Are the python's supposed rudiments disappearing? They are not. They show not the least tendency to decrease in size. There they are just as large and healthy as they have been for many centuries. What does that fact prove? Simply that those so-called "rudiments" are *not* rudiments *at all*, but are necessary parts of the big serpent's outfit. Without them he would not be a full-toned python. So with the bird's wing-toes and the whale's supposed antiques.

More than that, if the python once had feet and legs, why did evolution cause him to lose them? And how did he get them in the first place? Did he first have no legs, then get legs, then get rid of them? If he once had legs, he must have used them; then how could he have gradually dispensed with them while he was using them? In order to be able to escape his enemies in the struggle for existence, he must have used his legs quite vigorously day after day; in which case there would have been chance for them gradually to disappear through disuse.

We venture the guess that the python has always been a python—at least, since the fall of man—and that his supposed leg vestiges are necessary instruments to help him in the muscular action that enables him to glide over the ground and climb the trees. If that is true, it will explain why the so-called "rudiments" do not disappear.

Our militant evolutionist declares that no geologist has ever found a trace of any animal higher than the amphibian in the coal seams of the earth. And this, he holds, is another proof of evolution. A better explanation is that the coal seams were formed in the carboniferous period before the higher animals were created and before man appeared on the earth, and this method was a part of the divine plan of getting the earth ready for man's residence upon it. How would mankind even have continued to survive if at the right time in human

history the great coal beds had not been prepared and all ready for his use? Yes, the tell-tale coal seams point toward plan, providence and creation rather than naturalistic evolution.

The protagonist for evolution makes use of the thorium-uranium-lead argument. The first two of these elements break up into lead by a very slow process of radiation. So the scientists try to discover the chronology of the earth by calculating how long it would take for the thorium and uranium of the earth to produce the large amount of lead found on the earth. McCabe quotes some one as saying: "These rocks run back to something more than one billion years from the present time."

But the argument is not very impressive and the proof is negligible. Well may we ask, Whence came the thorium and uranium? Do the physicists know of any other element from which they could come? Or were they created outright? If they were created, it would have been just as easy for God to create the lead of the earth, foreknowing that man would in course of time have need of it. Besides, can the physicists prove that *all* the lead of the earth has come from the breaking up of thorium and uranium?

The champion of evolution thinks that the universe itself furnishes evidence of the evolutionary process. The various orbs and the earth are in different stages of development, he holds. Mars is much colder than the earth, and its atmosphere is much rarer. There are red stars, young stars, old stars.

We simply reply that such data prove nothing. A recent book of science admits that the spiral nebulae give no signs of forming themselves into planets, but remain just as they have been for centuries. One might draw the inference, however, that God formed the universe practically as it is now, so that it could perform its function properly, and by and by become a fit habitation for His highest created rational intelligences, namely, human beings. It is not necessary to assume that the Creator consumed ages on ages merely in bringing the physical universe to its present status. Why would He always prefer to work by a tedious, slow-going process? When the Spirit of God brooded over the primordial material, He might have wrought quite rapidly and in an orderly fashion. There is no evidence that He ever created chaos for the purpose of bringing order out of the jumble. Even if some of the stars are so far away that it takes centuries for their light to travel to the earth, that proves nothing regarding the age of the universe; for God could have created the light all along the intervening

distance just as easily as He could have created the star. If the undulatory theory of light is the correct one, the Almighty could very easily have caused the movement of the wavelets of the ether through the whole intervening distances when He issued His fiat, "Let there be light." Whether He did it that way or not, we will not pronounce oracularly; but we submit that this explanation of the grand result is adequate and rational.

Much is made of the fact that "all the scientists" believe in evolution. While that is too sweeping an assertion, yet it is a fact that the majority of the men who *claim* to be scientists do swallow the theory. Many people wonder why, and are really troubled by it. Our reply is, they are men who deal almost wholly with merely physical things. Even those who profess to be religious advocate evolution almost wholly from the material and physical viewpoint. Pick up any of their books or magazine articles, and see whether they do not begin at once with animals and other material things. The periodical which publishes the Riley-McCabe debate contains an article by William K. Gregory, under the enlightening (?) and inspiring (?) title, "The Origin of Man from the Anthropoid Stem: When and Where." A picture shows the skeletons of the hands of a man and a chimpanzee side by side to advertise their similarity. The same magazine gives a flaming review of Dr. Gregory's recently issued book, *Our Face from Fish to Man*. Another article on "The Earliest Man," tries to prove from the Java, Piltown and Heidelberg men that *genus homo* came up from an animal ancestry. It is all materialistic, physical, animalistic. Just as long as these scientists can see only from the materialistic viewpoint and can rivet their eyes only on material things, they will be almost a unit on evolution.

Where has an evolutionist in recent years laid any strong emphasis on man's spiritual nature? Where does a present-day upholder of evolution lay stress on the conception that man was originally created in the divine similitude? Where does an evolutionist deal adequately with man's ethical and spiritual nature, which separate him by poles from the animals? Nowhere. The evolutionist always begins with animals and ends with animals. He thinks mostly in terms of the brute domain. The materialistic character of the scientists of the day accounts for their adoption of the evolutionary hypothesis.

On the other hand, there are thousands, yes, hundreds of thousands, of intelligent spiritually minded people who have studied all kinds of

science, and who do not believe in the evolutionary theory, but in the Biblical doctrine of creation. They see that there are other elements in anthropology besides those that take into account only man's body. The men who study both the body and the psychical, ethical and spiritual factors in man's being are not likely to be evolutionists, for they can see that man constitutes a separate and distinct genus; also that the image of God in man could not possibly have been evolved by a prolonged selfish, brutal and bloody struggle for existence; also

that the non-living could not evolve in the living, the non-sentient into the sentient, the non-personal into the personal, the non-moral into the moral, and the non-spiritual into the spiritual. These thinkers know that you cannot get something out of nothing, nor something of a higher quality and value out of something of a lower order. They are scientists and philosophers, but not of the materialistic school. The reason why so many purely physical scientists are evolutionists is not far to seek nor hard to decipher.—L. S. K.

Inclosed find my check to cover subscription. I cannot afford to have my Bible Champion fail to come. It is one of the most valuable periodicals that comes to my address. Every issue is helpful. Your magazine is doing a great and much needed work.—Rev. Ira M. Boswell.

The Five Fundamentals



HIS caption does not refer to the fundamentals of Christianity, but to the fundamentals of atheism as printed in black and white in their own literature, which lies before us. Just as you can judge trees by their fruit, so you can judge people by their creeds. Here are "The Five Fundamentals of Atheism" as set forth in their own report. They are printed in bold-faced type—a style of printing which we do not care to imitate in our columns—but we quote them verbatim:

Materialism—The doctrine that Matter, with its indwelling property, Force, constitutes the reality of the universe.

Empiricism—The doctrine that all ideas come from experience, and that, therefore, man can form no conception of God.

Evolution—The doctrine that organisms are not designed, but have evolved, mechanically, through natural selection.

The Existence of Evil—The patent fact that renders irrational the belief in a beneficent, omnipotent being who cares for man.

Hedonism—The doctrine that happiness here and now should be the motive of conduct.

There you have the creed of the 4A organization. In the same report may be found "The Ten Demands of the 4A." We reprint them just to let our readers know what are the "demands" of the atheists of our land:

"(1) Taxation of church property; (2) Elimination of chaplains and sectarian institutions from public payrolls; (3) Repeal of laws restricting the rights of Atheists and enforcing Christian morals; (4) Abolition of the oath in courts and at inaugurations; (5) Non-issu-

ance of religious proclamations by chief executives; (6) Erasure of the superstitious inscription, 'In God We Trust,' from our coins and the removal of the church flag above the national flag on battleships; (7) Exclusion of the Bible as a sacred book from the public schools; (8) Suppression of the bootlegging of religion through dismissing pupils for religious instruction during school hours; (9) Secularization of marriage, with divorce upon request; (10) Repeal of anti-evolution, anti-birth control and censorship laws."

A few items in these remarkable statements are worthy of attention. In some cases it would mean the forcible restriction by law of the rights and liberties of Christian people. For example, number 8 would forbid Christian people and all other religious people from receiving religious instruction during school hours. This means that the state would force purely secular education upon public school pupils irrespective of their convictions and the convictions of their parents. Then to call such instruction "the bootlegging of religion" is to prove that the atheists are lacking in the power of discrimination. If the religious instruction is given publicly, so that everybody may know just what is being done, and all of it is given according to law, how could it be called by the ugly term "bootlegging," which means the illicit selling of intoxicating drinks?

It is also to be noted that the atheists are all, to the last man, in favor of evolution. In their creed they declare their belief in it, and accept "the doctrine that organisms are not designed,"

etc. It seems—yes, it *is*—significant that so many evolutionists are atheists. Have you ever known a believer in creationism to be an atheist? He simply could not be one.

According to the atheistic doctrine, marriage is to be completely secularized, "with divorce upon request." Under such a regime we should surely have a sexual *pot pourri*.

The abolition of the oath in our courts would be a coerced invasion of the liberty of people who believe in God and desire to be held responsible before Him for witnessing to what they believe to be the truth. But today in most courts—perhaps in all—the witness has the option of *affirming* if he prefers to do so. He is not compelled to take an oath. Thus nobody's liberty is being cancelled.

The doctrine of materialism, which is perhaps the basic doctrine of the 4A's, is certainly very inadequate. How could self-conscious mind

or thought ever evolve out of pure unconscious material substance? Can the non-conscious ever evolve into the conscious, the non-sentient into the sentient, the non-personal into the personal? If that were possible, Mr. Atheist, it would be tantamount to getting something out of nothing. Moreover, if there is no reality but matter, how comes it that matter has made almost all people in the world believe that they have minds and that there is a God? Surely the material substance of the atheists has performed some prodigious miracles!

The Christian view is much more satisfying to reason. It teaches the most rational doctrine; for a personal, all-powerful and all-wise God, the eternal, self-existent Reality is the only adequate cause of the origin and continued existence of the universe and all its diversified phenomena. Materialism as a philosophy lacks a sufficient philosophical foundation.

A Letter from China

The following letter has been received at this office from Rev. H. G. C. Hallock, who gives his address as C. P. O. Box No. 1234, Shanghai, China, and dates it March 27, 1929. We believe it will give our readers interesting information regarding Chinese customs and religion:



WE RECENTLY passed through the *big* feast—Chinese New Year. Everyone's birthday comes on this day. Should a child be born in even the last hour of the last day of the old year, it would be two years old on New Year. New Year came on Sunday, February 10. Every store was closed. All work stopped. But it was not quiet! It was like many Fourths of July in one. Oh! the fire-crackers!! At midnight I was awakened by a vast broadside of large and small fire-crackers, and they kept it up for days. In the morning the ground was covered as by red snow—the "confetti" of exploded fireworks. Fire-crackers are but a part of the feast—the noisy part.

The last day of the year everybody is busy—the men at closing up their accounts. All bills must be collected and all debts paid. Woe be to the man who does not pay his debts! The women are very busy. The house must be made as clean as a pin and decorated, and the brooms hidden—bad luck if they appear on New Year. Before the New Year sun rises all kinds of food must be gotten ready! Guests, many, will come during those days and they must be feasted. Few people see slumber the last night of the old year.

But when the sun rises, calm reigns over the household. As one walks out between 6 and 9 A. M., the whole town is asleep. Sunday indeed! But excitement arouses them, and about 10 o'clock you'll find the streets alive with people dressed in their best "bib and tucker," and you hear, "Kong Hyi Fah-dzai" ("Congratulations and abounding wealth to you") shouted from one to another. The closed doors are plastered with appropriate sayings written on blood-red strips of paper. Go to open spaces of the city, and see crowds encircling puppet shows, acrobats, monkey performers, squirming dragons, entertainers of all kinds, and peddlers of sweets and children's toys—Vanity Fair! Go to the temples, and you find thousands burning incense and candles before all the idols, praying for wealth, old age and bliss.

One interesting god connected with the New Year is the god of wealth, which is worshipped especially on the fifth—his birthday. The money spent on fire-crackers in his honor would pay China's national debt. Few begin work again until he is properly worshipped. Another is the kitchen god. He is a paper god, and sits over the stove in the kitchen, where he spies on the doings of the family for a year. On the twenty-third of the twelfth month he is given a big feast. Sweet syrup is put on his mouth and he is put in a beautiful paper sedan chair and burned in glorious style, accompanied by fireworks—which is sending him to the Upper-god to report on their year's doings—all this

fuss and sweetness is to bribe him to speak well of their family to his majesty. When he returns on the last night of the old year—a new idol is bought and placed with little ceremony in the old niche—it will be a year before he reports again; why “taffy” him now?

Next to idol-worship, gambling takes a big place in New Year celebrations—gambling everywhere! What they eat and drink, and the fire-crackers, and gambling, all, in some way or other, symbolize or point to the sound “Kao-sen”—excelsior! in the sense of rising high in wealth and station, especially in wealth. It is indeed a wonderfully interesting time, and is

indulged in even by beggars—for they receive a harvest of alms.

The Nationalist Government ordered that Chinese New Year should not be observed this year. It might as well have tried to turn back the greatest tidal wave of history! National commands stop the observance of Chinese New Year's customs! Only the conversion of these people to Christ will stop this idol worship and lead to the worship of the true God. And to us the glad part of it is that each year more leave the false and adopt the true as the Chinese one by one are born anew. We are not discouraged. Pray much for China. Kindest regards and best wishes. Enclosed is a Chinese kitchen-god.

Indifference or Ignorance—Which?



NE of our exchanges reprints the following news item from the New York Times of March 25th:

The controversy between the Fundamentalists and Modernists in the Protestant Church is at an end, the Rev. Dr. E. Stanley Jones, Methodist missionary in India, and author of *The Christ of the Indian Road*, declared yesterday at a meeting of the Greater New York Federation of Churches in the Marble Collegiate Reformed Church, Fifth Avenue and Twenty-ninth Street. About five hundred persons, most of them clergymen, attended. The Rev. Dr. Augustus Steimle, pastor of the Lutheran Church of the Advent, presided.

Dr. Jones, who last May declined a bishopric, described the first Pentecost, and declared a modern Pentecost was needed.

“In every nation you have the Conservative and the Radical, and it is so in religion,” he said. “The Conservative needs the Radical and the Radical needs the Conservative, and I think the Lord needs both. The fact is, the controversy is over.

“Which was Jesus, a Radical or a Conservative? He has been claimed by both sides. He Himself said, ‘I came not to destroy, but to fulfill.’”

Such assertions prove one of two things: Either that Dr. E. Stanley Jones is utterly indifferent to some of the vital doctrines of Christianity, or else he is ignorant of the wide gulf that separates the Modernists and the Fundamentalists. No matter which horn of the dilemma he chooses, his position is serious enough.

If he is not informed on the question, he ought not to talk about it, much less make oracular declarations. Sometimes we feel that he is so busy just thinking and musing on his mystical religiousness that he does not read the many articles and books on both sides of the present controversy. Hence he thinks it is at an end. This is probably the case.

Anyone who asserts at the present moment that the polemic against Modernism on the part of the conservatives is subsiding proves by that very token that he is superficial and uninformed. But men who are constantly talking at great public gatherings, and have the public ear to so great an extent, have no excuse for not being posted as to the real status of affairs. There are plenty of magazines and books being published today to keep everybody informed.

On the other hand, if Dr. Jones is indifferent to the vital doctrines involved in the controversy, that very fact places him on the side of Modernists, for many of them take that very position. The question is, Do his statements prove him to be indifferent or ignorant? If either is true, he is proved to be an unsafe guide. We agree with our friend, Dr. R. A. Meek, editor of the *Southern Methodist*, that “religious papers claiming to be soundly evangelical ought to quit extolling him (Jones) as a dependable exponent of Christianity who has nothing in common with Modernism.”

Let us see how far the controversy between the two parties named is from being at an end. The Fundamentalists believe in the pre-existence of the person of Jesus Christ (John 17:3). The Modernists do not—at least, they will not take a definite position. That is virtually to deny the incarnation of the divine Son of God.

The Fundamentalists believe in the virgin birth of Christ; the Modernists either reject it or treat it as a matter of indifference. Again the Modernist position is a virtual denial of a divine incarnation.

The Fundamentalists believe in the substitutional atonement. Most of the Modernists reject it, some of them with scorn, declaring that

the innocent cannot suffer in the place of the guilty; which position is diametrically opposed to the teaching of Scripture: "For Christ also hath once suffered for sins, the *just for the unjust*, that He might bring us to God" (1 Pet. 3:18).

The Fundamentalists believe in the literal resurrection of Christ—a doctrine taught again and again in the Bible, but which the Modernists either reject *in toto* (Fosdick), or treat as non-essential to the integrity of the Christian system.

The Fundamentalists believe that we, too, shall be raised from the dead with glorified bodies at the last judgment. Most of the Modernists declare that they believe in the continuance of the soul after death, but not in the resurrection of the body.

Again, the Fundamentalists are looking for the apocalyptic return of Christ, as He promised again and again, when He shall raise the dead, judge the world, and establish the rule of righteousness forever (2 Pet. 3:13). The Modernists either deny this doctrine outright (contrary

to Scripture), or treat it as an indifferent matter.

Among other differences between the contending parties is their attitude toward the Holy Scriptures. The Fundamentalists hold that they are plenarily inspired and are to be upheld in their integrity. The Modernists go through the Bible rationalistically, accepting what suits them and rejecting the rest.

Now do a little under-surface thinking. Can two such system walk together in amity? Can they compromise? Can they declare peace when there is no peace? Can they even agree upon an armistice? It is impossible. Their differences are vital, fundamental, irreconcilable. Never in the world can they "agree to disagree." Therefore he who asserts that their warfare is ended, or even approaching an end, proves himself, *ipso facto*, to be a superficial thinker, a blind leader of the blind, a person who is utterly unable to read the tokens of the times. Let it be distinctly understood, then, that no armistice has been declared between the Modernists and evangelical believers, neither can such an armistice ever be declared.—L. S. K.

Luther's Evangelical Character



WO considerations move us to write this article. First, many churches have been, and still are, celebrating the four hundredth anniversary of the publication of Luther's Small and Large Catechisms. They were published in 1529, and were given some revision in later years. Our rather lengthy quotation from Luther will be timely, and will indicate his evangelical faith and doctrine.

Second, Professor Fulton J. Sheen, Ph.D., S.T.D., of the Faculty of Theology in the Catholic University of America, has written a book entitled, *Religion Without God* (see our Book Review Department), in which he sadly misrepresents Luther's teaching. In one place Dr. Sheen actually speaks of "Luther's denial of grace in theology" (p. 142). How he could ever have gotten such a misconception of Luther's position is a mystery.

To show how Luther upheld divine grace and honored it above all else, we give a somewhat lengthy quotation from his writings as it is given in Professor Theodore Graebner's valuable little book, *The Story of Luther's Catechism* (pp. 23-25). We shall break up the quotation into several paragraphs. Luther wrote thus as early in his reformatory career as 1520. It is as follows:

"I renounce the evil spirit; likewise all idolatry, all sorcery and false belief. I put my trust in no man on earth, nor in myself, my skill, property, piety, or anything I may possess. I put my trust in no creature in heaven or on earth. I will put it altogether in the only, invisible, incomprehensible God, who has created heaven and earth; who alone, of all beings, is above every creature.

"On the other hand, I have no dread of all the malice of the devil and his ilk; for my God is above them all. When men forsake and persecute me, I will trust in God nevertheless. I will still believe, though I be poor, dull, unlearned, despised or penniless. Sinner that I am, I will trust in God nevertheless; for this my faith shall and must soar above all things—above things that abide and things that fail, above sin and above virtue, so that, true and pure, it may rest in God, as the First Commandment requires.

"I desire no sign from heaven to test God. Constant my trust shall be, no matter how long He delay. I will fix for Him no limit; I will assign to Him no season nor bind Him to measure or method; but in faith, free and true, I will commit everything to His divine will.

"The Almighty, what gift, what helpful deed should He withhold from me? Since He is the

Creator of earth and heaven, who should rob or injure me? Yea, how could anything fail to bless and serve me as long as He is favorable to me who is obeyed and served by all? Being God, His knowledge and power are equal to my need: Being Father, He will gladly supply my need. Inasmuch as I do not doubt this, but trust Him, as I have said, I am surely His child, servant and heir; and as I trust, so shall it be."

Clearly such confessions from Lutheran—and hundreds more of the same kind might be given—surely acknowledge and extol divine grace and do not mix and discolor it with anything else.—*L. S. K.*

* * *

Notes and Comments

Christ and the Holy Scriptures.

Even while He hung upon the cross, bearing in His personality the penalty of the sins of the whole world, our Lord did not forget the testimony of the Old Testament, but saw to it that its prophetic utterances were fulfilled. In the gospel according to St. John we read: "After this, Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst" (John 19:28). In many ways our divine Lord paid deference to the Holy Scriptures. In no place did He treat them as if they were mere Hebrew myth or folklore.

Put on the Helmet.

In these days Christian people need something more than protection for the heart. It is true, a necessary part of his panoply is the breastplate of righteousness, by which his emotional nature is guarded against the assaults of the enemy. But he needs also "the helmet of salvation" (Eph. 6:17). A helmet is intended as a protection for the head, and that would stand for the intellect. If Christians of today would stand firm in the faith, they must have protection for their intellects or they will be overcome by doubt. The best protection for this part of man's psychological nature is the very instrument which the inspired apostle described, namely, "the helmet of salvation." Note that he did not call it merely "the helmet," but added a descriptive phrase, "of salvation." Thus God, by His supernatural grace, must supply the helmet, by giving men an actual experience of salvation if they would remain immune from the doubts that assail the natural mind. If all men had this intellectual experience, no one today would be advocating a recension of the Biblical doctrine of God.

How the Modernist Struts.

All of us know that Dean Inge is a Modernist. This is what he says in a recent issue of a church paper of the liberalistic ilk: "The Christian philosopher and the dear old lady cannot have the same theology, though they may have the same religion. . . . In theology there is only one way to be perfectly orthodox, and that is not to think at all." The editor of the aforesaid paper (not named) adds: "Which is probably the reason so many people are comfortably orthodox." How the Modernists do strut! The above quotations indicate their wonted self-assurance and assumption of superiority. They remind one of the strutting peacock, with his gorgeous tail spread out, saying to all his barnyard companions, "Don't you wish you could do this big stunt?"

But Think of the Mentality of It.

Paul was perfectly orthodox. Was he a man who did not "think at all"? Justin Martyr, Chrysostom, Augustine, Luther, Cranmer—all of them orthodox—and thinkers, too. Among more recent orthodox men may be mentioned Robertson (of Glasgow), Orr, Cave, Bartlett, Bissell, Sayce, Ramsay—did they not "think at all"? Could it be said of Robert Dick Wilson and Melvin Grove Kyle that they do "not think at all"? We might mention scores of men who are orthodox today and yet who are ripe scholars and tall thinkers. Therefore Dean Inge and his editorial satellite are guilty of an inaccurate statement, which proves that they themselves are lacking in the fine art of correct thinking. We would not say of them that they do "not think at all," but we will say that they often think wrong. And that is worse than not to think at all.

Then How Ungracious!

Think of a churchman high up in the honors of his ecclesiastical fold speaking so disrespectfully of an elderly woman! He calls her "the dear old lady"! That is one of the lamenesses of the modernistic spirit—it lacks respect and reverence for age. That temper and its concrete representatives would better go to China and learn reverence for ancestors of the followers of Confucius. People who have the true Christian spirit never talk slightly and scornfully of old people, especially those who are Christians. We know many old people who love the Lord and who are wholly orthodox in their faith, and they are people of very lovely characters, setting a pattern of both piety and intelligence for younger people, and also for the haughty Modernists.

From Nothing Comes Nothing.

The writer of this paragraph does not profess to be an expert physicist and chemist. He can simply say that he has read many of the works of specialists. But reason ought to have some place even in analyzing matter and speculating about it. Some physicists today are denying that there is anything like matter; that what we call real substance is, after all, nothing but centers of electrical energy. But is that a reasonable philosophy? Could nothing give the appearance of something? Could nothing have energy? Besides, if there is no matter, we would have to conclude by the same token that there is no such thing as mind. Nothing but nothing in all the universe! And yet a palpable universe! Then we would have to say of matter that nothing has visibility, solidity, weight and dimension. Of mind we would have to say that nothing thinks, feels and wills. No; we shall have to hold on to the old doctrine that, if there are no noumena, there can be no phenomena. Also to the old Latin adage: *Ex nihilo nihil fit*. There must be "the thing in itself"; as the Germans say, *Das Ding an sich*.

What Instead of the Church?

An acute thinker, Mr. Ward Adair, of New York, has some good things to say about the church in a recent number of *The Homiletic Review*. It is distinctly refreshing to have a prominent and well-informed layman come to the defense of the church in these days of nagging and negative criticism. Mr. Ward challenges the atheists, agnostics, indifferentists and critics generally to organize a better institution than the Christian Church. The moment they do this, Mr. Ward is willing to abandon the church and go into the new organization. But he warns the fault-finders that mere negative criticism is not enough. They should proceed to effect an organization, and keep it going long enough to let people see that it does more effective work than the organized Christian Church. This is a challenge that ought to be accepted. If it is not, that very fact proves how easy it is to find fault and how vastly more difficult to do something constructive.

The Basis of Criticism.

On every hand the church is scorned and misrepresented by worldly people, who have to have some kind of a scapegoat to carry their sins away. In an article by Thomas L. Masson in a prominent New York newspaper, we find a subhead like this: "Even in churches there are real Christians." That is characteristic of the underhanded "digs" that worldly people

make at the Christian Church and Christian people. We wonder whether the man who casts the innuendo is really a member of the church and knows its people well. The present writer has been associated with church people all his life, and is willing to bear testimony that, while they have their faults, there are many "real Christians" in that institution. A Christian is a person who trusts Christ alone for his salvation and then bears the fruitage of a good life. How many such people do you find outside of the Christian Church?

Mechanical Robots.

Of course, there are such robots. However, they are not human beings with self-consciousness, thought, reason and self-determination. They are mere clever mechanical devices, which have been made by men with rational minds. A professor of physics in New York University tells about a number of such machines which, when touched off, do things that seem to look like the working of intelligence. However, he says: "But all these devices require the attention of human beings to supplement their efforts. Only when we have robots who can see, hear, taste, smell and feel, who require no one to throw a switch or push even a button, to start them off on their tasks, can we really say we have a robot." The professor should also have said that some being with a will, or the power of choice and decision, is needed to start and control every machine. Do the best they may, the physical scientists cannot reduce man to a mere robot. He persists in being a rational, self-determining personality.

Apes not our Ancestors.

"It does not seem sufficient to linger among the apes in search of our ancestors. These animals belong to families totally divergent from man. They have become most effectually arbo-realized, have ascended well up into the trees, where doubtless they will remain, quite as unconcerned in the origin of man as they are innocent of participation in it." Where do you suppose we found this quotation? In Dr. Frederick Tilney's two-volume treatise on *The Brain from Ape to Man*. Note the contradiction between the quoted statement and the title of the work. In a most laborious way he has traced the growth of the brain through all the various simian tribes, and yet he holds that man has not descended from any of them! Then why all his "mountain in labor bringing forth a ridiculous mouse"? While Tilney agrees with Osborn regarding the ancestry of man, he differs from Darwin, Gregory and Keith. If man

is not the scion of the apes, then where are the fossil remains of his remote ancestors before the Java man? So the theory is still in the theoretical and not in the scientific status.

Turning the Clock Backward.

With not a little amusement do we read the publisher's announcement of a new book on evolution. He says that this new book come out "just at the time when the theory of evolution is again a *casus belli*, and powerful reactionary forces are seeking to turn the clock back at least a century," etc. Well, now what is there about the theory that man is the offspring of animals, whether apes or something else just as brutal, that makes it so civilizing, so uplifting and progressive? How much has it advanced the human race? How many people do you know who have been saved from a bad life to a good life by accepting the theory of evolution? Do you know of one? On the other hand, we could take you to almost any place in the country and could find people who have been rescued from sin and ennobled through faith in Christ and the Bible.

Judged by its Fruits.

A writer for the *North American Review* tells us that the teachers of Tennessee are violating the law against the teaching of evolution by means of subterfuge and deception. They are really teaching the theory, but not under its well-known name. They are calling it *development*. Let the people of Tennessee be on their guard against such bootlegging and speakeasy methods. Evolution under any other name is *still evolution*. If evolution must be dragged into our schools through the back door by such dishonest and dishonorable methods, and by men who have so little conscience and honor, you may judge the tree by its fruits. Nothing that is good and true needs to be propagated in that way. It is the spirit and principle of Jesuitism that leads to the use of dishonest means to reach its ends.

Does the Human Brain Increase?

Dr. Tilney, in his huge work (two volumes, 1100 pages, 557 illustrations, \$25.00), asks the question whether the human brain will continue to evolve. After all his perspiring toil, he is not sure that it will. He leaves the question in uncertainty. He thinks that, if the question can be answered in the affirmative, we may look into the future of mankind with "inspiring expectations." But if the matter is uncertain, we fail to get much inspiration from it. Dr. Conklin has taken the position that there has been no evolution of the human body for ten thousand

years and no progress in man's intellectual capacities for the last two or three thousand years. Not a very hopeful outlook! However, the matter can be settled by a resort to facts. Surely people know the size of some human skulls whose owners existed three or four centuries ago. Has there been any general increase in their dimensions since then? Again, as to the texture and quality of the human brain, while men are quite smart today, has this age brought forth any Miltons and Shakespeares? Indeed, are there men today of any more outstanding genius than some of the men of past generations? Besides, there are men of comparatively small brains who have excellent minds; and *vice versa*.

The Place of Christian Experience.

Writing in *The Biblical Review*, New York, Professor John G. McKenzie, M.A., B.D., of Paton College, Nottingham, England, has the following to say: "The ultimate source of religious life and the dynamic beliefs which generate the energy of both the individual and the church is experience." That statement may be meant all right, but it will not stand the test of analysis. The *ultimate* source of religious life is surely not experience; that ultimate source must be the activity of God the Holy Spirit, operating through the Word of God, thus *begetting* the experience. The experience of the Christian is a result, not a source; or if it can be called a source of spiritual power, it is a derived and secondary source, not an ultimate source. Let us not minimize Christian experience, but do let us put it in its right place. It should not be put in the place of God and the Bible.

And Why the Bible?

Why do we name the Bible in this connection? Because without the revelations given in the Bible no one could ever have a Christian experience. Indeed, no one would know that such an experience is available if we did not have the Bible. Neither would he know that the Son of God had come into the world to reveal God to men, to assure them of truth and to save them from sin. Without the Bible no one would know that the Holy Spirit will impart to penitent believers the consciousness of salvation. Without the Bible no one would know that, if he asks of God, he shall receive; nor would he know that, if he is willing to do the will of the Father, he shall know of the doctrine, whether it is true or not. You see, it must be forever true that a real Christian experience is given by the Holy Spirit and medi-

ated through the Word of God. Yes, "faith cometh by hearing, and hearing by the Word of God" (Rom. 10:17). "Being born again, not of corruptible seed, but of incorruptible, through (Greek, *dia*) the Word of God, which liveth and abideth forever" (1 Pet. 1:23).

The World-Wide Influence of John.

The same magazine (*The Biblical Review* for April) contains a valuable article by Dr. John A. Faulkner, of Drew Theological Seminary, on "The World Significance of John." He holds that the gospel of John was written by the apostle by that name, and gives many reasons for his conclusions. He answers the various objections that have been brought forward by liberalists against its Johannine authorship. It is a strange thing that the book of the Bible which really contains the most comforting and helpful assurances of God's love and redeeming grace should be so generally questioned by the liberalistic school. Luther called it the most spiritual of the gospels. It contains the passage of Scripture which is perhaps most frequently quoted, and which Luther called the gospel *in nuce*: "God so loved the world that He gave His only begotten Son." It is also the gospel which tells us about the new birth, the promise of the Holy Spirit, and opens the door to the Father's house of many mansions. It is the most precious gospel to the truly regenerated Christian.

Heaven Here and There.

In the April number of this magazine (p. 172) a quotation from Max Otto is given. He wants more "human togetherness," an "increasing joy in living," and begs men to "build on earth that fair city we have looked for in a compensatory world beyond." But let us reflect on this proposed substitute for Christianity. Suppose we do have "an increasing joy in living." But life here on earth will soon end. The more "joy in living" we feel, the harder it will be to contemplate its eternal *finale*. Suppose we do "build that fair city" here on earth; we cannot stay in it very long. And the fairer it is, the more dreadful will be the thought of having to die and sink into eternal oblivion. The Christian religion is better—far, far better. It gives us at least a foretaste of heaven here and promises us an eternal heaven hereafter. Why not accept the more reasonable view?

Forward Comes Gregory.

And now comes to the fore William K. Gregory, of the American Museum of Natural

History, New York, with a book entitled, "Our Face from Fish to Man." It is flamingly described as "the story of evolution in its most human aspects." In this book you will discover an all-important truth, one that is vital to the well-being of mankind here and hereafter, namely, that "the most majestic faces are just made-over fish-traps." What a paramount discovery! Gladstone's face just a "made-over fish-trap." A picture advertising the book represents a fish face in one corner, an ape or gorilla face below it, and a man's face at the right side. There are some resemblances in the faces; but the differences are much more marked. However, the slight homologies are accepted by certain scientists as *prima facie* evidence of evolution. Our reply is: If God wanted to give the fish a face, and the ape a face, and man a face, why would He have made them entirely dissimilar? What kind of face, anyway, could He have put on an animal? The slight resemblances in these cases prove the unity of His plan; the marked differences indicate that each of them belongs to a genus of its own. No proof of a genetical relation at all.

Dr. R. A. Meek's Recovery.

The illness of our good and valiant friend, Dr. R. A. Meek, for some weeks has filled us with sorrow. We have sympathized with him in his suffering, and have supplicated a throne of grace for his recovery, if it was in accordance with the divine will and wisdom. As he is the sole editor and manager of the *Southern Methodist*, the publication of that journal had to be suspended for several weeks. How much we have missed its visits! It was a real deprivation not to receive it on the day of its wonted arrival. We are glad to say that Dr. Meek has been restored to health, and his valuable paper has begun to come to our desk again. Its voice is just as clarion as ever. There is no letting down of the standard of staunch evangelical advocacy and defense. Dr. Meek's paper is useful in many ways, not the least in the way it helps to keep one posted as to what is going on in the religious world. We felicitate Dr. Meek on his recovery and the readers of his journal on its reappearance.

Did the Inspired Writers Understand all they Wrote?

There is good evidence to believe that the writers of the Bible often wrote better than they knew, and did not always understand the full meaning of what they wrote. It is not to be supposed that, when Moses wrote the first chapter of Genesis, he knew all the science that

was involved in his statements and that would be more fully made known as scientific knowledge advanced. Indeed, this is the clear teaching of the Bible itself. Daniel said, "And I heard, but I understood not." Yet he wrote down what the Lord revealed and dictated to him (Dan. 12:8ff). The apostle Peter also says that the prophets "searched diligently as to 'what, or what manner of time the Spirit of Christ which was in them did signify.'" Also that, not unto themselves, but unto us "they did minister" (1 Pet. 1:10-12). Thus the writers of the Bible wrote "as they were moved and guided by the Holy Spirit," and not according to their own wisdom and understanding. Today, in the light of its wonderful fulfillment, we may well say without boasting that we understand the fifty-third chapter of Isaiah better than Isaiah did himself.

Be on the Lookout for this.

Professor Ivar Broman, of Lund University, Sweden, is going on an expedition to Africa this coming summer for scientific purposes. A special correspondent for the New York *Herald-Tribune* says that the professor "intends to examine the embryos of the apes found on the slopes of Mount Elgon, in East Africa, hoping he will be able to prove that man did not descend from the monkey, but has an origin all his own." This certainly is interesting. Just now Osborn and Gregory are having a merry debate over this problem. If the evolutionists do not know whether man is the scion of the simian tribes or had some other kind of an ancestry, how do they know that he is the product of evolution at all? They don't, that's all.

The Ferocious Atheists.

Why are the members of the Four A Society so fierce? Their third annual report has come to our sanctum, and we find it filled through and through with bitterness, ridicule and invective. On the front page we see, printed in capital letters, "Kill the Beast!" Evidently by the "beast" is meant Christianity or the Christian Church. We cannot see why atheists and other infidels are so wrathful toward the Bible and the Christian religion. While, of course, the Bible represents God as severe toward sin and evil of all kinds, yet it represents Him as loving the sinner and earnestly desirous of his salvation. The Bible even tells us that God so loved sinners that He made an infinite sacrifice in order to remove all the ethical barriers that would prevent the salvation of men from their sins. It does not seem that anybody should be angry with the God who "so loved the world

that He gave His only begotten Son" for its redemption. Such a statement ought to stir a reciprocating love in every human heart.

To What might such Ferocity Lead?

One cannot help wondering to what lengths such acrimony as the atheists display might lead them should they gain the upper hand in any country or the world. Such a slogan as "Kill the Beast" would naturally give rise to persecution. It is the very stuff out of which persecution is bred. Judging infidels by the abusive and bitter literature they produce, Christian peoples may well fear that theirs would be a very unhappy lot if the enemies of Christ should ever dominate the world. It really looks as if the era of pagan persecution, such as characterized the early experiences of Christianity, would be revived. Persecution always arises from an angry and vindictive spirit, such as the infidel literature of the day displays.

The Humble Wheel.

Dr. George A. Barton said at a meeting of a philosophical society in Philadelphia not long ago that "the man who invented the wheel contributed more to civilization than the one who built the Great Pyramid." This proves that it is not always the big, showy exploits that are of the most value to the human race. We would like to add—if it is not riding a hobby too much—that the man who wrote Genesis 1:27, that man was created in the divine image, has done more for the welfare and advancement of mankind than all the mountain of big and ostentatious volumes that try to prove that man had an animal origin. Just let a man truly believe what the Bible says about man's origin and see whether he will not walk more uprightly in both a physical and scientific sense.

Which was the Earlier Civilization?

At a meeting of the American Philosophical Society last April two rival theories of the place of the earliest civilization were advocated. Dr. James H. Breasted, the well-known Egyptologist, strongly contended that the palm for the earliest civilization ought to go to Egypt. He seemed to make out a strong case. Along came Dr. George A. Barton, another scientist of renown, and set up a rival claim for Babylonia, and he seemed to make out an equally strong case. So there you are—but where are you? Well, one thing is certain: our temporal and eternal welfare does not depend on knowing just in what part of the globe the highest ancient civilization flourished. So we think we will not lose any sleeping over the question.

Debate sometimes Necessary.

The following remarks by Dr. Frank M. Goodchild are exceedingly pertinent: "We are often told that the best way to allay an evil is to ignore it. And no doubt some things are made worse by meddling with them. But letting things alone does not cure all ills. The worst treatment you can give some diseases is to let them alone. If a shipmaster has a fire in the hold of his vessel, he is a fool to ignore it. His craft soon will be a charred hulk drifting on the sea, the crew and passengers dead from the flames or the water. Ignore the most insignificant fire in a forest, and you soon will have a raging sea of flames before which nothing can stand."

Worth of the "Forever" Label.

One of the profoundest statements ever made outside of Holy Writ is found in a couplet by Alfred Tennyson:

Truth for truth and good for good! The Good, the
True, the Pure, the Just,
Take the charm "Forever" from them, and they crum-
ble into dust.

It would be a good thing for the atheists and materialists of the world to reflect on this wise couplet. If the good and the true are to have any real worth, they must bear the stamp and label of eternity upon them. Things that last "just a little while" have little value. The things that last forever are the things which are of infinite importance. Let us just ponder the matter.

* * *

Wayside Gleanings

By a practically unanimous rising vote, the 141 General Assembly of the Presbyterian Church in the United States of America at St. Paul, adopted a far-reaching recommendation, looking towards organic union of five large Protestant church bodies.

The proposal, made on the floor of the assembly, provided for appointment of commissions to confer with similar commissions from the Protestant Episcopal Church, the Methodist Episcopal Church, the Methodist Episcopal Church South and the Presbyterian Church of the United States, generally known as the Presbyterian Church South.

The action was taken in answer to an invitation for a commission to consider union, extended by the Protestant Episcopal Church at its general convention in Washington, in October, 1928.

The National Association for the promotion of Holiness passed the following resolution:

Whereas, the movement of Rationalism, Liberalism, Destructive Higher Criticism and Darwinian Evolution, commonly known as *Modernism*, has made serious inroads upon the religious life of America:

Whereas, it has invaded the institutions of learning throughout the land and has scattered the seeds of scepticism and infidelity and undermined the faith of multitudes of the rising generation;

Whereas, this so-called Modernism is put forward and maintained as the every essence of progress and as being pre-eminently scientific, social and Christian, making it all the more dangerous;

Therefore, Be it Resolved: That the National Association for the Promotion of Holiness in convention assembled, put itself on record as being unalterably opposed to Modernism as herein described, and as being in favor of *Fundamentalism* so far as it stands for the Mosaic (Genesis) account of the creation and fall of man; the Inspiration of the Bible, the Virgin Birth, the Deity, the Vicarious Atonement and Bodily Resurrection of Jesus Christ.

Further, Be it Resolved: In view of the fact that the Association stands committed to the cause of Christian education and also recognizes the serious situation that exists in the educational world today—that we urge upon religious parents everywhere the necessity of sending their children to schools and colleges where their morals will be protected and where their faith will not be wrecked but strengthened and confirmed in the truths of the Bible.

Finally, Be it Resolved: That the National Association for the Promotion of Holiness re-emphasize above all things the work of evangelism and the evangelical doctrines of repentance, saving faith, regeneration, the witness of the Spirit and entire sanctification as a second work of grace wrought by the purifying and empowering baptism with the Holy Spirit.

In Mboga, Central Africa, Apolo Kivebulaya has established a Christian church thought to be the most remote in the world. He was converted in 1894 and has devoted his life to evangelize the jungle pigmies whom ethnologists describe as among the most dangerous and treacherous of savage tribes, but who are described by an English missionary to be a shy, friendly race of tiny people, gentle in character. Apolo also has trained more than 50 native teachers. One a fine young woman, is the daughter of the pigmy chief of Mboga, who in years gone by was Apolo's persecutor.

A definite step in the direction of placing women on a parity with men in the affairs of the Presbyterian Church of the United States of America, was taken by the 141st general assembly of the body. It decided by unanimous vote and without debate to submit to the 214 Presbyteries of the church three overtures dealing with the recognition of women. If approved by a majority of these Presbyteries, they become part of the church law. The first would make women eligible to ordination as ministers,

the second as elders, and the third as lay evangelists:

Women were granted equal church rights with men in a resolution adopted by the General Synod of the Reformed Church of North America in conference at Indianapolis. The resolution grants women the right to hold office in the church. This is considered a preparatory move toward ultimate ordination of women as ministers. Union of the Reformed Church with the United Brethren Church and the Evan-

gelical Synod of North America also was favored in the report.

The Church of Scotland and the United Free Church of Scotland at their respective assemblies agreed by overwhelming majorities to unite. The formal act of union will take place in October, negotiations regarding which have been in progress for the past 20 years. In the Church of Scotland assembly, the report from the lower church courts was unanimously favorable to union, but in the United Free Church a considerable minority stood out against it.

THE ARENA

The Place of Emotion in Preaching

By Professor H. F. Martin, Ph.D., D.D., Fremont, Nebraska*



HILLIPS BROOKS defines preaching thus: "Preaching is the communication of truth by man to men. It has in it two essential elements, truth and personality. Neither of these can it spare and still be preaching. The truest truth, the most authoritative statement of God's will communicated in any other way than through the personality of brother man to men, is not preached truth. Suppose it is written on the sky, suppose it is embodied in a book which has been so long held in reverence as the direct utterance of God that the vivid personality of the men who wrote its pages has well-nigh faded out of it; in neither of these cases is there any preaching. And, on the other hand, if men speak to other men that which they do not claim for truth, if they use their powers of persuasion or of entertainment to make other men listen to their speculations, or do their will, or applaud their cleverness, that is not preaching, either. The first lacks personality. The second lacks truth. And preaching is the bringing of truth through personality. It must have both elements. It is in the different proportions in which the two are mingled that the difference between two great classes of sermons and preaching lies. It is in the defect of one or the

falls short of the perfect standard. It is in the other element that every sermon and preacher absence of one or the other element that a discourse ceases to be a sermon, and a man ceases to be a preacher altogether."

Principal Garvie says that this definition lacks one thing. "It does not state the end of preaching." It may be completed thus: "Truth through personality for faith, duty and hope; or divine truth through human personality for eternal life."

"Not only must the proclamation of the truth exercise the whole personality, as mind, heart, and will; but the truth itself must possess and command all the thoughts, feelings and wishes. Without the one there cannot be full effectiveness, without the other there cannot be thorough sincerity. When both are conjoined we have the highest type of preaching where the lips confess convincingly what the heart believes absolutely."

It is my conviction that when the truth possesses and commands all the thoughts, feelings and wishes, emotion cannot be hidden. Even in the case of the most sluggish temperament, warmth and fire and zeal become evident, and the word of the preacher carries conviction, because his heart is burning with his message. Effective preaching demands that there shall be warmth as well as light.

Principal Garvie says: "The failure of a great deal of preaching to be fully effective is due to its being too intellectualistic. The

*We welcome Dr. Martin as a new contributor to our columns. He is the president of Midland College, Fremont, Nebraska, a Lutheran institution that is doing excellent service in upholding high Christian standards.—Editor.

preacher is conveying only ideas and ideals from his own to another's reason and conscience, but he is not communicating the passion or enthusiasm he may himself feel. If the truth does not stimulate his own convictions, he must not pretend feelings, for then his preaching is rhetoric, which is 'sounding brass' or 'a clanging cymbal' and not the eloquence which passes from heart to heart."

In this introduction we have sought to define preaching as exemplified in the life of one of our greatest American preachers, "truth through personality." We have added a third element, "the end of preaching," as insisted upon by Garvie, as necessary to complete any definition, "truth through personality for eternal life." We have said that the truth itself must possess and command all the thoughts and feelings and wishes in order that the lips may confess convincingly what the heart believes absolutely.

We shall discuss emotion in preaching under three heads: 1. Truth that Inspires Emotion; 2. Personality that Expresses Emotion; 3. Eternal Life as the Basis for Emotion.

1. *The Truth that Inspires Emotion.*

Not all truth evokes emotion. It is true that two and two equal four, that there are seven days in a week, that the rainbow exhibits the colors of the spectrum, but there is no thrill of the heart, no quickening of the pulse, when we discern these truths. The truths that are connected with emotion are such truths as deal with elemental human experience, with the mysteries of the infinite, with the relations of man to God. The emotions are stirred when we are brought face to face with the love of a parent for a child, a brother for a brother, a lover for his sweetheart; when there is a death in the home, when the son goes out to make his way in life, when the marriage vow is taken—these are a few of the elemental human experiences that bring out the expressions of emotion.

The glory of the stars, the beauty of a sunset, a moral order for the world, a ruling providence over nature and human life, the attributes of the Inhabitant of Eternity—these are mysteries that the human mind cannot understand, and they are too deep for words. The truth of redemption, resurrection, forgiveness, adoption as sons, translation, companionship with Christ—these are truths that deal with the relationship of the human with the divine, and they are always reaching into the depths of our life, thrilling, exalting, inspiring, constraining us.

If a preacher will make proclamation of these great truths, he has a theme that will stir and

sway a congregation as no other theme can do. The imagination of the preacher may be caught by the possibility of such themes, and without the experience of these great truths, he may attempt to thrill his hearers with a fictitious earnestness, and a false sentiment that he does not possess. He may succeed for a time, but his daily life will give the lie to his words, and his people will manifest antagonism rather than responsiveness as the days go by.

These truths that deal with conduct and character, dramatic and tragic events in human life, marvelous manifestations of God's love and good will, can be presented with conviction and compulsion only when the preacher has lived the experience, and is possessed by the dynamic force that such experiences engender.

Basserman demands of the preacher that "he must have a certain knowledge and inner experience of the life hidden in God as the constant fructifying accompaniment of all thoughts and actions of the religious life; of the blessed fellowship with God which Christ made possible for His redeemed, who repose and find peace in Him, a refuge in all distress, a comfort in sorrow, a defense against all temptation, a strength for all their doing, and clearness in all their thinking."

"It is not enough that the preacher shall perfectly proclaim what the Scriptures declare," says Lable. "If there does not go throbbing through his message, the blessed certainty, 'I have found Him'; if the hearers do not feel that his heart's blood is mingled with the message, there will be but little response."

The mere statement of the truth is not enough, nor has it ever been. It is the truth made warm by a vital faith, enforced by a definite experience, beautified by an assurance of salvation, that is needed today to reach the hearts of the hearers.

Spurgeon says in his *Lectures to My Students*: "How horrible to be a preacher of the gospel and yet be unconverted! Let each man whisper to his inmost soul, 'What a dreadful thing it will be for me if I should be ignorant of the power of the truth which I am preparing to proclaim.'"

Henke says: "The very modulation of the voice and gesticulation are untruths unless they arise naturally from the absorption of the mind in the subject and not from the mere desire to produce an effect."

Now we are coming to the fundamental principle of all truths, which is this: That which our eyes have seen, our ears heard, and we have experienced in our hearts—this is what we preach and proclaim. The witness of the apos-

tles must be revived in a living fashion in the man of today. If this is not true, then the preacher is a blind man, elected to a professorship of optics, a dumb man elevated to the chair of music, a deaf man presuming to instruct in harmony, a mole teaching eaglets, a snail instructing angels. Whatever his natural gift may be, he is utterly out of court for spiritual work, if he has no spiritual life.

Let us understand, then, that the truths the preacher is to proclaim must relate to conduct and character and life; that pious platitudes are worse than useless because they are doubly deceptive; that false emotion falls back on the soul of the man that calls it forth, and that fire and enthusiasm and feeling are the natural concomitants of the speech of the man who has walked and talked with Jesus on the high road and in the quiet of his room.

2. *Personality that Expresses Emotion.*

Our second heading relates to the personality of the man. It is objected that an unfortunate temperament, a weak personality, rude manners, halting speech, are insuperable barriers to effective presentation of the gospel message. I firmly believe that one of the great hindrances to the gospel message today is reliance on personality. God has a way of making the weak things of the world to confound the strong, of taking a mediocre man and making Christ shine through his face; of laying hands on a cobbler and sending him out with a message to the heathen world. All the sonorous oratory, graceful gesture, elegant attire, and mellifluous speech are not worth the time and money necessary to secure them, unless a redeemed personality dominates the man who stands behind the sacred desk.

Phillips Brooks emphasizes the personality of the preacher. It is because we are persons that we can speak to our fellowmen. We use the term personality in such a vague way. We think of one man and say that he has personality, and we think of another and say that he lacks personality. At the bottom it means that one man has something to communicate to his neighbor, and the other has not. The man with a message always has personality. He may lack a great many of the qualities we think necessary for efficient speech, but if he is on fire with his message, he will get it across to his neighbor.

We have no record of any speech that Andrew made; he is always subordinate to his brother Peter; but his personality counted one day when he went to his brother and said, "We have found the Messiah." That day his per-

sonal force was so dominant that it spoiled a day's fishing for Peter, and he became a fisher of men instead. It may have been the first day that Andrew's word turned Peter from his plans, but on that day Andrew possessed personality because he had a worth-while message. The message demanded that untried powers be used, and Andrew forgot his inferiority and yielded his feet, his lips and his heart to Jesus.

One day General Booth, of the Salvation Army, was asked how he accounted for the great success of the movement that he promoted. He thought a moment and said: "It cannot be because of my education or my talent or my personality, because they are of a meager sort. It must be because God has all there is of me."

Do you think that a God-surrendered and God-inspired personality makes advances to his fellowmen only to be repulsed? Do you think that any man can exhibit a personality that stirs and compels to right living unless he has lived and worked alongside the Supreme Personality?

There came a man who was undersized, bald-headed, and with sore eyes, who had discarded swelling words of man's wisdom; but he turned the world upside down, and made kings and judges tremble. Saul of Tarsus did that.

The emotion inspired by the personality of the preacher is explained by the fact that the greatness of the message had reconstructed the personality of the man. It is true that some men are heard with much greater desire, response, interest, and enthusiasm than others. It may be because they have been willing to spend much time, be brought very low, subject all their powers to their Master and Lord.

At a certain church conference a gray-haired pastor said, "This generation has yet to see what God can do with a man who is consecrated utterly to His service." A young man arose in the rear of the room, and spoke with deliberation and earnestness, "Then I shall be that man." The speaker had been refused ordination as a minister because of lack of education, poor grammar, halting speech, and slow thinking. But he did not give up his preparation to preach the gospel, and the day came when, as a layman, he called the world to repentance, and made the love of God so warm, so real, so near that thousands came into the family of God upon his invitation. The young man in the back of the room was Dwight L. Moody.

The word personality has but an empty meaning to me outside of and away from Christ. The explanation of personality is in these statements: "If any man be in Christ, he is a new creature;" "It is not any more I that live, but

Christ liveth in me;" "He that hath the Son of God hath the life, and he that hath not the Son of God hath not the life." And these definitions of personality reach down to the farthest corner of my heart, and make it thrill with joy, grow warm with gratitude, pulse with pleasure, because God in Christ has called me from sin to salvation, from darkness to light, from the power of Satan unto God; He has redeemed me with the precious blood of His Son, and adopted me as a son into a family that is bound together eternally without separations, without death, without sorrow or pain.

3. *Eternal Life the Basis of Emotion.*

If desire has any place in the organism of an earthworm, it seems to me that the fact of its existence would inspire it to grope somewhere for continued life. "If a man dies, shall he live again?" was not original with Job. Every sentient being since the beginning of time has puzzled over that very thing. There is the analogy in nature when the dying seed bursts into new life; there is the persistent hope in every race and nation; there is the assurance of Jesus, and the demonstration He gave us of His power, and his promise, "Because I live, ye shall live also." No theme is so near to us as the persistence of life, the desire for that realization, the hope that we may gain such power and attain to such a state. There was no vital theme for the disciples of the Galilean Teacher until resurrection was a fact, and they could go forth with an entirely new message for the world.

When we stand in the pulpit, let us remember that we have a theme that gives hope to those in despair; that theme is resurrection. It is the only sword by which we may conquer the last enemy. No man can appreciate himself until he is reminded of the fact that he is not merely a creature of time, but, rather, an inheritor of eternity; no man cares to abstain from fleshly desires until he realizes that they are not in keeping with eternal privileges and powers. The conviction that God "hath set eternity in our hearts" will do more to rouse the noblest sentiments, encourage the finest feelings, and inspire to better deeds than any other theme.

Let us make free use of imagination and vision in explaining and interpreting from the pulpit the wonderful possibilities, the glorious achievements, the magnificence, the grandeur of eternal life, and its significance to us as members of an undying family and citizens of an imperishable state.

Many of our great preachers find in the resurrection theme the starting and the ending of their best sermons.

Henry Van Dyke in his sermon, "The Meaning of Manhood," says: "The idea of immortality runs through everything that Jesus says and does. Never for a moment does He forget or suffer us to forget that our largest and most precious treasures may be laid up in the world to come. He would arouse our souls to perceive and contemplate the immense issues of life."

The truth that flashes on us like lightning from the word of Christ is that the consequence of sin is the peril of losing our immortality. "Fear not them that are able to kill the body, but I will tell you whom ye should fear."

Henry Ward Beecher, in his sermon on "Immortality," says: "How blest is the truth that comes to us that we are not as the beasts that die; that we are as the gods that live. That for which we were made is immortality. Our journey is not to the grave. I am not growing into old age to be blind and to be deaf, and to be rheumatic, and to shrink a miserable cripple into the corner, shaking and tottering and forgetting all that I ever knew. The best part of me is untouched. The soul, the reason, the moral sense, the power to think, the power to will, the power to love, the power to admire purity, and to reach out after it—that is not touched by time, though its instrument and means of outer demonstration be corroded and failing. No physical weakness touches the soul. Only the body is touched by sickness. Let it go! For as the chrysalis bursts open, and the covering which confines the perfected insect is dropped, that it may come out into brightness of form and largeness of life, so this body is but a chrysalis; and when we break through it, we rise on wings by the attraction of God, and by the propulsion of our own inevitable desire and need, and are forever with the Lord."

When the Dauphin of France was turned over to Simon the Cobbler, there was a fiendish malignity in the act. The king of France had been slain when success crowned the arms of the revolutionaries in that country; but a more sinister fate was planned for the twelve-year-old prince. He was to be tainted, debauched, poisoned by the lusts of the flesh, that he might drag out a wretched existence until death relieved him. He was taken to the dives and dens of Paris and every attempt made to infect him with the virus of licentiousness; but every attempt failed. The young prince had a slogan which served him as a talisman against sin. "I am the child of a king," was that slogan, and day by day he used it, and was able to ward off sin because it furnished him with an impenetrable armor. There

came before his eyes his heritage, his standing, his honor, when he repeated that word, "I am the child of a king."

Such a defense can be built up by every child of God as he realizes his relation to his heavenly Father. How dare a personality that is eternal debase the temple in which he must live on earth? What utter folly to yield to fleshly lusts that in the last analysis destroy both soul and body in hell? It is the consciousness of divine continuance, the assurance of eternal inheritance, the utter confidence in resurrection and immortality, that give to God's children their serene defiance of sin, their indifference to lust, their pride of purity, and their power for right choices.

The place of emotion in preaching is evident to every disciple who has sat at the feet of Jesus. It must not be put on; it dare not be used for a selfish purpose; it crushes the hypocrite by the weight of its insincerity. It stirs the elemental instincts, it fires the pure soul, it lends wings to the aspiring heart, it gives warmth and beauty to the message of the preacher; it is the savor of life unto life; it is the pleasing and pungent aroma when the Lily of the Valley and the Fairest Among Ten Thousand is presented.

"Religion without emotion is religion without reflection," said Frederic Robertson. May I paraphrase that word thus, "Preaching without emotion is preaching without reflection"? When the herald of the King remembers that this world languished for years because the promise had not been fulfilled; when the preacher remembers that Jesus brought with Him respect for womanhood, sympathy and kindness for the weak and unfortunate, the most gracious words that the ears of man ever heard, the loftiest code of morals the mind of man ever appreciated, the substitution of love for law, the demonstration of the persistence of life over death—how can the most sluggish soul be untouched, how can the most dormant heart be unthrilled?

Divine truth through human personality for eternal life comprehends the message, the preacher and the purpose. The experience of the heart of the preacher in the love of the Father makes the truth throb with life as the great theme of eternity echoes and re-echoes throughout the sermon.

The need of sinful and sin-cursed humanity impels the preacher to speak the message with fervency and gladness and power that men may hear with anticipation, believe with joy and apply with hope the words that are spirit and life.

God give us the tongue of a true disciple that

we may be able to speak a word in season to them that are weary!

* * *

The Breath of Life



IF THE beginning of the first man it is said that, after his body had been formed, God breathed into him "the breath of life," and man became a living soul. Before that he was merely a form, a lifeless body, and it was the breath of life that made him alive, a soul.

"I have thought a great deal about that," said a friend to me, "and the more I think of it, the more true it seems."

I will give his ideas as they were expressed to me. A child spends its first few months in the womb of the mother and its life is its mother's. It is surrounded by water, so there is no breath to it, and the blood that circulates through it is its mother's blood. The time of birth comes and the connection between it and the mother is severed. Its blood must be its own henceforth and circulate alone. The one thing above all others that determines whether it will survive and become a distinct individual is breath, the breath of life. If it breathes, it lives; if it does not, it perishes.

The breath does not come calmly and quietly, but with a gasp, a spasm: there is a definite strong driving of the air into the lungs and the blood starts circulating and the new life begins its independent existence. If it does not breathe the doctor and the midwife work the chest, lift the arms up and down and make every effort to force "the breath of life" into it. The account of creation which Moses gave is scientific in this particular.

There is one other statement about life in the Scriptures and that relates to the blood: "The life is in the blood." This might or might not seem to be somewhat in conflict with the reference to the "breath of life," but it is well worth noting that the oxygen in the air, in the breath we breathe, goes into the blood and carries life to the organs. It is the breath, after all, that goes into the blood and carries life. Shut off the air, and the blood may circulate for a time, but there is no life in it, and the body perishes. "The breath of life" is in the blood. The Scripture is true in both cases.

Dudley Joseph Whitney, B.S.

* * *

Sometimes the belief in human omnipotence is carried too far.—Russell.

Orthodox Evolution

By C. H. Buchanan, D.D., Richmond, Kentucky



ON ENTERING upon the religious test of evolution there should be a full agreement in two directions:

(1). That science, as the process of getting and classifying exact knowledge, is not confined to the realm of material laws, or any other one field of inquiry, but may be extended to the realm of pure thought, in which realm the same persistent search and hesitating caution should be exercised as in the material laboratory.

(2). That theology is the *science of religion*, and requires the same penetrating research and caution as that given to material subjects. When obeying these laws the theologian in dealing with religion is preeminently a scientist, and is entitled to all the prestige of any other scientist. He has the same intelligence for investigation, classifying and reaching a conclusion as any other man. No one class of men hold the keys to knowledge. And no material scientist has a safer rule laid down for guidance than: "Prove all things, hold fast to that which is good!"

With a scientific frame of mind the theologian has gone about testing out the evolution "hypothesis," and to this good day it is but a *philosophy*, though adopted by many hasty scientists who hoped that it would eventually be accepted by science as actually the way of nature. That the philosophy of orthodox evolution—Darwinism—has not wont out as being really scientific, is evident in many ways.

If it has "taken its place by the side of Newtonian gravitation,"* why did the American Association for the Advancement of Science, appoint a Committee to investigate the "Status of Evolution," and why the report that "The evidence in favor of the evolution of man is

*Mr. Henry Fairfield Osborn, address at Yale, Dec. 29, 1925.
sufficient to convince every scientist of note in the world"?

That every scientist of note is not convinced is evident from the above accumulation of evidence from scientists of note themselves. If organic evolution is a settled law of nature, as much so as gravitation, why the persistent effort of the evolutionists to push the theory into prominence in order to create for it a prestige before the unsuspecting populact? No one ever questions gravitation. When science settles a question it at once becomes a crystalized fact.

That there is vast uncertainty in organic evolution is evidenced by the break in the line of the orthodox evolutionists themselves. The old "Darwinism" has been abandoned by most all of the evolutionists; and many new types of evolution are emerging, both as a *science* and a *philosophy*.

Evolution Philosophy

It is with evolution as a philosophy that religion steps into the arena. As a "science," Christianity was perfectly willing to leave the strife with the scientists themselves, and she was inclined to enjoy the combat of the gladiators. But the moment the evolutionists began to apply their materialistic and pantheistic philosophy to matters of religion, questioning the existence of a personal God, the immortality of the soul, and to deny the spirit of religion in man and his personality and spiritual integrity from the beginning, that meant the battle flags were unfurled by vital Christianity.

In assuming this militant attitude Christianity was not acting amiss. As guardians of the kingdom of heaven and of public morals, as well as of the truth, Christian thinkers could not act otherwise. Whenever error shows itself it becomes the prerogative of Christianity, nay her duty to mankind, to sound the alarm and resist to the utmost of her ability. Her high duty is to resist evils of every kind.

Some evolutionists are inclined to think that to oppose evolution is to "oppose science" and is unmanly. But such a position is purely partisan and born of prejudice. How can an honest man do otherwise than oppose what he believes to be an error?

Evolution is still an "hypothesis" and further from being recognized as a science than it was fifty years ago,—if the judgment of the scientists themselves be accepted. The whole subject as a philosophy is still in the hot flames of the assayer, and the likelihood is that the whole subject, dross and all, will be burned up.

This fact is spreading consternation among the partisans of evolution, and causing quite a break in the old-time ranks. They see that a premature adoption of evolution is likely to bring them into the contempt of right-thinking people, causing them to repeat the history of much of what is known as "science," namely, "discarding exploded theories." Real science would be grateful to any class of men who would stand in the way of science going into

paths of error. This Christianity has always done. In all sincerity she could not do otherwise. Especially is she active when inroads are made on the sacred precincts of religion with a will to destroy that heritage of hope.

Christianity is no "cunningly devised fable." It was instituted by humanity's noblest Exemplar; it has passed through centuries of refining persecutions, and has become the very life of millions of the purest souls that ever lived. To imagine that such a reality will be given up to please the partisans of a material philosophy is merest folly. To speak of such fidelity as "consecrated blindness" and "old-fogysm" is to resort to ridicule where facts for proof are wanting.

If a defect or damaging fallacy could have been found in Christianity, surely her enemies have had ample occasion and sufficient time in the past two thousand years to produce the evidence of such. For all during these years her enemies have not failed to "sleep on their arms," ready for every possible attack, night or day.

A Religious Disturber

If the question were asked, "What one issue is causing more disturbance in the ranks of Christianity than any other?"—no doubt the readily given answer would be, "Evolution!" And if it were asked, "Who have been the most persistent opponents of evolution since Darwin's day?"—no doubt the answer would be, and truly, "The clergy of Christianity." If these two statements be correct, and they are, there must be some unmistakable cause back of the issue. Why does orthodox evolution arouse the antipathy of orthodox Christianity? This it does in two directions:

1. Because of its anti-Christian bed-rock philosophy, and 2. Because of the unchristian fruit evolution produces. It is legitimate always to judge of a tree by the fruit it bears. These two elements the Christian clergy saw from the beginning and they sounded the tocsin loud and long. They could not do otherwise and be true. Down to the present there still lurk under the high-sounding scientific vocabulary the same old foes of orthodox Christianity, repainted in a most attractive style that would deceive the very elect of God.

I. Unchristian Philosophy

Organic evolution presents the theory of "descent," or is an attempt to account for the origin of organic species. This theory holds to the protoplasmic, one-germ theory of the origin of life in the world. In the age-long evolving

man is at last reached, in the unvarying processes of a natural law manifest in material substances.

1. This philosophy, by presenting a fixed law in all the universe including the moral nature of man and his religious sense of "oughtness," does away with the immediate oversight of a divine Guide. It leads men to think that there is no personal God apart from nature, and that all needed energy is inherent in matter, and that there is but one principle of energy in nature, and that is material. This is *materialism* pure and simple, an old enemy of Christian spirituality.

2. Again, this philosophy recognizes no intelligence apart from that which is manifest in nature, a "resident Force," identifying itself with molecules and electrons, "a part of everything and apart from nothing," "the universe the body, God the soul." This is plainly *pantheism* of old.

3. If, as Mr. Huxley taught, "If there is a God, I do not know it, and there is no way by which I can find Him out," and as Mr. Spencer taught, the source of life is "the inscrutable Unknown," this we recognize as *agnosticism*, one of the most defiant foes of Christianity active today.

4. Really, many of the thorough-going evolutionists declare that they see no need of a God; and that there can be no evidence of the existence of a God; that the laws of nature are sufficient. This, indeed, is patent *atheism*, and an age-long foe of all religion, not to specify Christianity, which claims God as the divine Father of us all.

5. Lastly, the point at which orthodox evolution offends Christianity most bitterly is in holding to an invariable fixed law in all expressions of life, religious as well. The evolution scientists say they can "find no place where God has broken into His established order." This, of course, militates against the miraculous element of Christianity, and denies the personal experience of sins forgiven, and the constant companionship of the Holy Comforter. It repudiates practically all the central principles of the Bible—Divine creation, special providence, prophecy, redemption and immortality,—which is Christianity.

Every one of these old philosophies were long enemies of Christianity; and every one of them was retouched and revived by Darwinian evolution. That they were not held by all the evolutionists is eminently true; but they, as the philosophy of evolution was lying beneath the surface, waiting for a convenient season to step

forth, were plainly seen by the champions of Christianity. And since Christianity had long been troubled with such foes, what wonder that she met the recrudescence of her old foes with sword drawn, or that the battle was waged hard and long?

We of today might learn a lesson from the experience of our fathers, and keep the nature of the contending factions clearly defined. Evolution has always been a *philosophy*, at best only a theory, and not a *science*. Under the pretense of being a "science" evolution got a recognition with unthinking people and has gained a prestige which does not rightfully belong to it. That evolution is but an "hypothesis" taken up by science for verification,—and in that sense only a "speculative science"—is the best that can be said for it; and the scientists know this better than anybody else.

The Tree and its Fruits

That the fruits of evolution have been anti-Christian, is a fact of history which cannot be denied. That there have been some evolutionists who were most excellent Christians, is equally as true. But this was in spite of and not because they were evolutionists. But the fact remains that the great company of men who have taken up this philosophy have not been Christians, and have not been even friendly to religion. Many of them could not, and cannot even speak kindly of Christianity. They are after the old pattern of materialists, atheists and agnostics, and are in no sense the friends of Christ.

While it may be unfair to hold evolution responsible for the mental attitude of such people, this philosophy furnished the occasion for their being cloistered with men of renown, the great scientists included. Not one in a thousand, perhaps, of those who call themselves evolutionists have thought the subject through. They are mentally incapable of such a task. But seeing a few great names in the evolution ranks, and wishing to be in good company, they have assumed the role, and boast themselves as being "scientific."

The coterie of early evolutionists were decidedly anti-Christian. Three, Schopenhauer, Nietzsche and Ernest Haeckel, the German evolutionists, were atheists and stoutly anti-Christian. Herbert Spencer was always a bitter enemy to Christianity. In his *Data of Ethics* there is not one kindly reference to the Church, but many unkind flings at that institution whose chief task is to inculcate Christian ethics and its spiritual application. Who, by his writings, has done more to establish evolution among

the intellectuals than he? Yet he rarely fails to make his trenchant thrust at Christianity, never failing to manifest his antagonism. This is the man who coined the word "evolution." He was far from being a friend to the Christian religion.

John Tyndall

How was it with gentle John Tyndall? While he held to the "nebular hypothesis," he had a profound respect for religion; but he was at heart a materialist and spoke of religion as being "the product of social forces." He said the "religious feeling was as much of a reality as any other part of man's consciousness, against which the waves of (material) science beat in vain." Yet with all this he saw no need of Divine supervision (*Fragments of Science*, p. 625), and he was in reality essentially un-Christian. In one of his great addresses he publicly defended an atheist (*Fragments of Science*, p. 621).

The breaking down of the blood-kinship has removed one of the most common but most repulsive theories of evolution, which held that the blood and life flowing in the veins of man were of a kind with all other life. The moral result of such a theory is evident. Let one low in the grade of present-day humanity feel that the blood of a tiger and not that of a gentleman is flowing in his veins, and what will be the consequences? Let him feel the "call of the savage" and not the upward urge of real manhood, and is there any wonder we have the Freudian philosophy and the present wave of uncontrolled impulses? Men may say that this is but the regime of the "survival of the fittest," but if the dominance of an ideal still means anything, the condition of the future is not difficult to determine while the call of the savage is uppermost.

Transmission of Acquired Traits

In logical order the transmission of acquired traits follows hard after the consideration of blood which men tell us is stronger than water. No reasonable man will want to deny the natural "race-progress" found everywhere in nature. This is the well of hope and the promise of the future. But how can this species, progress be accomplished, and what are the limitations in the efforts?

In addition to the natural inheritance of certain talents, can a parent by acquiring certain traits of excellence, such as musical art, transmit it? This doctrine was readily accepted by parents who wished well for their children, and by the stock raisers who wished to improve their stock. And today it would be difficult to

convince either one that the transmission of acquired traits or artificial progress is not one of of the great laws of nature.

Is it not a fact that fixed habits which become as "second nature" in the parent may yet become first nature in the offspring and thus establish a new line of inheritance by which finer and more superior species may be acquired? Is it not thus that the world has acquired the blooded race horse, the bird dog with his next-to-human intelligence, as well as specially gifted children of parents who have had good advantages and best training? Is there not such a thing as "a chip off the old block"? What says the scientists? Mr. James Harvey Robinson has this to say:

The old idea, accepted by Lamarck, Spencer and others, that so-called acquired traits of character could be handed down to offspring, has been generally given up, greatly weakening the old explanation of evolution (*Harper's Magazine*, June, 1922).

J. Arther Thompson also adds:

The available evidence of the transmission of acquired character as such, or in any representative degree is very inconclusive (*Outlines of Science*, Vol. 3, p. 375).

Professor T. H. Morgan, of Columbia University, adds his testimony on the subject, while many others could be given along with these:

Despite the high authority of Mr. Darwin there has been a steady falling away from this belief among biologists trained in modern methods (*Yale Review*, 1924).

The breakdown of this theory must have caused regrets on the part of some who were not avowed evolutionists, since it seemed to be the hope of humanity and the mainspring of progress. But as in all other scientific problems, facts must control. Biological tests have not shown the theory of the transmission of acquired character to be supported by nature. On nature's laws all depends; and these laws must supercede. If, therefore, acquired traits cannot be transmitted, the world will have to depend more on culturing the individual and less on inheriting better qualities. This gives each individual a better advantage in life, since it does not favor a more fortunate class.

The Embryonic Test

This line of investigation, known as Haeckelism, was originated by Ernest Haeckel in Germany. It holds that the human embryo in developing passes through successive stages which "recapitulate" the evolution history of the race, or "climbs our ancestral tree"—first an egg or life-cell, next a fish, then a hairy animal and lastly a *homo sapiens*. The method

pursued is not to compare the embryo with the developed subject, but one embryo with that of the other. But do similarities prove kinships? It is no uncommon thing to find an ear of corn in almost the exact shape of the human hand. Does that show that man was ever a cornstalk?

To minds obsessed by "scientific faith," the embryonic test has been a veritable stronghold; but there have been other scientists who were "skeptics" on this line. Let us see what they say: Dr. T. H. Morgan, of Columbia University, says:

It seems to me indeed . . . that the embryonic recapitulation in part of the ancestral stages, is in principle false (*Evolution and Adaptation*, p. 83).

On the same subject Professor A. W. Webster, University of Geneva, has the following to say:

The critical comments of Hertwig, Keible and Vailleton have practically torn the (embryonic) doctrine to shreds. Its almost unanimous abandonment has left at a loss all those investigators who sought in the structure of organism, a key to their remote origin—a proof of evolution (*Scientific American*, Feb., 1922).

Thus has failed the embryonic test, whose region of investigation has been a most delicate and uncertain one.

Scientific Faith

Having lost premise after premise in the material investigation of the proofs of evolution, its votaries are claiming a vastly different approach. Notwithstanding Mr. Huxley's dictum that, "faith is the cardinal sin of scientists," one hears much of late about "scientific faith." Ardent advocates of evolution declare that too much time had been spent in gathering facts, and more time should be devoted to the cultivation of faith in the theory. One man says: "We are confident that we are right, but to produce the proof is something different." Where the facts are wanting, the chasm is too often leaped by "faith," to the detriment of the truth.

Dr. D. H. Scott, in his presidential speech before the British Association for the Advancement of Science, is reported to have said:

All is again in the melting pot. . . Is evolution then not an established fact? No it is not; it is an act of faith (*Science*, Jan. 20, 1922).

Many years ago Mr. Huxley wrote as follows:

Expectation is admissible even where (evidence) is not; and if it were given me to look beyond the abyss of geologic recorded time, . . . I should expect to see the evolution of living protoplasm from

non-living matter. But I beg you once more to recollect that I have no right to call my opinion anything but an act of faith (*Discussions in Biology and Geology*, p. 256).

Thus Mr. Huxley did what he condemns so severely in others, committed the "unpardonable sin" in science. Yet on the subject of "faith" in evolution, Dr. H. F. Osborn is even more explicit than Mr. Huxley:

Between the appearance of the *Origin of Species*, in 1859 and the present time there have been great waves of faith in one explanation and then in another, till we have reached the stage of very general skepticism (*Origin and Evolution of Life*, pref. ix).

The world accepted evolution at the first because Mr. Darwin presented a plausible theory based on analogies often. He, himself, knew that his theory was based on fancy and not assured fact, and he did not indulge a hope that the older, confirmed scientists would accept his theory, but he expressed a *faith* that the younger scientists would. Said he:

It is almost useless to try to prove the truth of evolution till the cause of change is discovered (Quoted by Judd, *Darwin and Modern Science*, p. 358).

Down to the present the "cause of change" in species formation is yet a hidden mystery; yet evolution continues, on the *faith* of believers, of course. Professor H. H. Newman is scientist enough to admit that while the early evolutionists were devotees of inductive methods,

None of the older evolutionists attempted to put their theories to experimental tests (*Readings in Evolution*, p. 287).

More and more the inductive method digs the foundation of facts and from under the whole theory, till in sheer discouragement, the evolutionists flee to the ramparts of faith. Dr. William Ritter sees the outcome of continued inductive method or investigation, so he offers this suggestion (on account of these discouraging discoveries).

The whole battle ground of evolution will have to be fought over again, this time not so much between scientists and theologians as between the scientists themselves. . . . Let us bestow much more time and energy on the *grounds of our faith* in evolution, . . . than upon searching for and speculating about the cause of evolution (*Science*, Apr. 14, 1922).

Dr. William Bateson, in an article in the *Science* magazine, repeatedly uses the word "faith" in discussing evolution, defining faith in the biblical sense, as "the foundations of things hoped for and the evidence of things not seen" (Jan. 20, 1922).

But Dr. L. T. More does not find any com-

fort in the fossil field, so he takes refuge in the castle of faith: Says he:

The more one studies paleontology the more certain one becomes that evolution is based on faith alone (which is to say that it has no foundation in fact). (*Dogma of Evolution*, p. 160.)

Evolution cannot rest on *faith alone*, as this would be to acknowledge its lack facts, which would bring the whole theory into the contempt and ridicule of thinking people. As a philosophy it must marshal *bone fide* facts in proof of the theory or be blown to the winds.

Verdict of Great Scientists

Men who have made a study of evolution, who are recognized scientists, are entitled to express, not their *opinion*, but their conclusions, after making a study of the subject.

Dr. W. H. Thomson, Ex-President of the New York Academy of Medicine, in his book, *The Wonders of Biology*, says:

Evolution is now rejected by the majority of the Biologists as absurdly inadequate, owing to its principles being wholly negative. . . . Evolution never was the cause of anything.

Prof. N. B. Shaler, Harvard's Geologist, also declares:

It is beginning to be evident to the naturalists that the Darwinian hypothesis is still essentially unverified.

After these many years of untiring effort to establish evolution, we find a so open-minded and experienced teacher as Prof. W. F. Tillett, D.D., LL.D., of Vanderbilt University, saying in pathetic tones: "If evolution has been proved," and, as if conscious of the fact that it had not been, he adds: "or shall in the future be proven to be true!" then, after giving the name of some ten great men who are believers in evolution, he adds: "Now, it does not follow from these 'confessions of faith,' on the part of modern scientists, that the doctrine of evolution is true" (*Survey of the Paths that Lead to God*, p. 168). Opinions are not necessarily proofs.

Dr. Rudolph Virchow, Germany's greatest Physiologist, "the most famous physician on the globe (dying in 1902), said of evolution:

It is all nonsense. It cannot be proved by science that man descended from the ape or any other animal. Since the announcement of the theory, all real scientific knowledge has proceeded in the opposite direction (Lecture on *Freedom of Science*).

Prof. Luther T. Townsend, in his *Collapse of Evolution*, says:

The saying that the scholarship of the world is arrayed on the side of evolution, we do not hesitate to brand as a falsehood, whether spoken by a canon, as

professor, or a clergyman. Some of the world's ablest scientists are now assailants of evolution.

Thus, after fifty years of strenuous effort to establish evolution as a scientific fact, Mr. Spencer's verdict still stands. Said he: "No scientist of repute ever claimed that evolution is a science." That "Darwinism is dead" has become a commonly admitted fact. This is evidenced by the general breakdown of his *Origin of Species by Natural Selection*. "Mendelism" has supplanted "Natural selection," which gave the death-blow to Darwinism, if not to the whole of evolution.

Prof. Ernest Haeckel, Germany's great evolutionist, said, just before his death, in 1919:

Most modern investigators of science have come to the conclusion that the doctrine of evolution, particularly that of Darwinism, is an error and cannot be maintained.

Henry Drummond has been held up a Chris-

tian evolutionist, in whom men saw Christ revealed, and found a new approach to God. His book, *Natural Law in the Spiritual World*, made him famous. But his *The Ascent of Man*, dashed with evolution, fell dead, and was rejected by the scientists. He himself came to seek for the old paths. Dying at the age of forty-nine, just in his prime, he said to Sir William Dawson: "I am going back to the Bible to believe in it and receive it as I did at the first. I can live no longer on uncertainties."

Scientists of high standing, from Mr. Huxley to Henry Fairfield Osborn, have been allowed to speak in their own words; and they all admit "missing links" of a most damaging character, and cast a cloud of gloom over the most popular "fad" of the day.

In our next article we will turn to the investigation conducted by the mental and religious scientists.

Old Testament Archaeology

By Professor Willard L. Jones, Clinton, South Carolina



HE above subject is of vital interest to all students of the Old Testament. Unlike some of the other studies of this basic part of the Bible it has a fascinating thrill that holds the imagination of all Christians. A deep study of the question cannot fail to strengthen faith and awaken interest and zeal.

First it might be well to define definitely the end in view. Archaeology is defined by the *New Standard Dictionary* as "the study of beginnings," while the *International Standard Bible Encyclopedia* states that the word means the "science of antiques." This will be a study of beginnings and antiques that have to do with the early Biblical records, especially those found in Genesis.

Men through all the ages have called in question many points of the Bible narrative of creation, and the correctness of the historical facts in Genesis. So great has been this doubt and opposition that many have been led to believe that exceptions to the Biblical account must be made.

Archaeological discoveries covering a period of a little over a century have thrown new light on these questions. The study of these discoveries give us an authentic historical setting to the Scriptures from a source in no way interested in upholding the Bible. Archaeology gives guidance to methods of criticisms. It is through this means that we have access to the literary

remains of Egypt and Babylonia. Examinations of these remains reveal marked differences, but at the same time exhibiting literary peculiarities of the Old Testament literature especially in reference to methods of chronology and literary forms. Both differ greatly from the modern Western methods of chronology. In the light of these fruits of archaeology interpretation of the Bible assumes, in many cases, a different aspect.

Foremost among the values of archaeology, in corroboration of the Scripture, is the array of facts presented that make it possible to test what has hitherto been almost wholly in the realm of theory. Conjectures were made without the facts to back them up, other than faith in the Word of God. Now that the facts in the case are being presented, a degree of certainty enters where doubt held sway.

Discoveries in the last century surpass imagination. Beginning with the discovery of the famous Rosetta Stone in 1799, at St. Julien, Egypt, by Roussard, a French engineer with Napoleon in his Egyptian campaign, a whole new field was opened. Champollion, translating the three parallel accounts on the stone, gave the world the key to the early Egyptian picture writing found so abundantly upon the remains of ancient Egypt that had puzzled men so long.

While this opened the field for the study of ancient Egypt, other fields had not been neglected. Scientists had been working upon the

ruins of Babylon, Assyria and other parts of Western Asia.

In the maze of archaeological knowledge that has been uncovered, let us see a few points where the Scripture, and especially Genesis, is affected.

The creation of the world would naturally first attract our attention. Nearly all peoples have some tradition about the beginning of things. Since the Babylonian and allied stories are so often referred to by Bible critics, we shall deal with them.

According to the translation of tablets found among the Babylonian ruins we find these ancient people describing the nothingness before creation, the forming of the gods, the days, man, and animals. The story is like an expansion on Genesis with a Babylonian coloring. The main points of similarity between the two accounts are:

(1) Genesis begins with the Earth waste and void. The Babylonian accounts show it chaos and nothingness.

(2) In the Biblical account darkness is dispelled by light and order follows chaos. The Babylonian record has the god Marduk overthrowing Tiamat, the demon of chaos.

(3) Dry land appears in Genesis, while in the Babylonian story Marduk created dust and poured it out by the water.

(4) In Genesis the sun, and moon, and stars are set in the heavens. On the other hand Marduk is accredited with assigning these as stations of the gods.

(5) In Genesis God created the living things. Credit is given for this act to all the gods in the Babylonian tale.

(6) God, in Genesis, creates man. Marduk, says the Babylonian, is the creator.

The unlikeness of the two accounts is significant. God alone is the creator in Genesis, while, as we have noted, the Babylonian narrative is a polytheistic one. The words "waste" and "void" of Genesis are personified by the warriors "Tohu" and "Tiamat." The seventh day is the one for the God or gods in both narratives.

The location of the garden of Eden has long been a matter of dispute. A study of the various races of mankind and their mythology invariably leads back to a small area in Western Asia. The lines of emigration tend to point back to this spot. In the Babylonian legend mention is made of the Tigris and Euphrates rivers on which the Biblical account seems to place the Garden. Professor Delitzsch connects the mention in Genesis of the rivers Pishon and Gishon with canals mentioned with similar

names of Babylonian inscriptions. Various other features of the Garden of Eden were also found in Babylonian writings.

There is also an account of the fall of man; and a parallel for the long-lived patriarchs.

An account of the Flood, found in Babylonian literature is full of resemblance to Noah's experiences. Ut-napishtim, the hero, received divine warning of the deluge; and is instructed to build a ship to accommodate himself, family and living things. Everyone outside the ship met destruction. The ship grounded on a mountain and delivered its passengers safely after winged messengers were sent out to explore. The main difference of the story from Genesis is that in the latter God wished to destroy a sinful race while the Babylonian account seems to ascribe it to a caprice of the gods.

The similarities noted above seem so strange as to call for some explanation. Not only are these narratives found among the Babylonians and Israelites; but practically all the races of antiquity have similar traditions. The similarities according to Price, may be accounted for in four ways:

(1) "Genesis is drawn from these traditions." Many Bible critics have argued this to be the truth. However, the fullness of the account in Genesis and its rationalistic aspect tend to disprove any such assumption.

(2) "Genesis is the source of these traditions." This is just the opposite of the above statement and supporters of the Bible have worked out elaborate theories to prove this to be the case in answer to those critics who hold the opposite view. To a certain extent this is probably correct. An examination of the accounts of Creation and the Flood seem to uphold this view.

(3) "Their likeness is attributable to like ways of thinking—similar traditions having spontaneously arisen in different parts of the Earth because of the natural tendencies of the human mind in its evolution from a savage state." This is a widely accepted view.

(4) "Their likeness is due to a common inheritance, each handing on from age to age records concerning the early history of the race." Price takes this last explanation as being the most feasible. In this I agree. The various inscriptions seem to show the same idea with coloring to suit the character and beliefs of the people concerned. The differences may be accounted for in this way and to the inaccuracy of the record as compared to Genesis and consequent filling in to fit the narrator's fancy.

Turning from the Babylonian finds to other archaeological sources let us examine other points of interest. There are a number that we might take up.

The Destruction of the Cities of the Plain found in the nineteenth chapter of Genesis has always stirred the imagination of men and has been a point of attack on the Bible. Popular opinion has placed these cities in the valley of the Jordan, and the Dead Sea. A geological study of the terrain in this region seem to confirm this if the destruction is held to have taken place by natural phenomena loosed by God's will.

Examination of the different strata shows a bituminous region, a stratum of rock salt capped by marls and conglomerates cemented by bitumen. An explosion of the pent up gasses that collect in such formations blew brimstone in the air, which accounts for the "rain of fire." Lot's wife was encrusted with the erupted salt when she lagged behind. The crater formed would be the basin of the Dead Sea and the Jordan Valley. This sea received its salt from the stratum of salt dissolved by the Jordan.

The Hyksos kings of Egypt ruled from 1788-1580 B. C. They were, according to remaining inscriptions, foreigners from Western Asia, probably Arabia. They were from the same regions as the patriarchs and of the same race, Bedouin princes, and probably related in some way to them. This accounts for Jacob's favorable reception in Egypt. The Hyksos were known as the "Shepherd Kings." The Patriarch was a shepherd and when Pharaoh received him he was given the land of Goshen for his flocks. Keeping of cattle was very distasteful to the Egyptians.

The Hyksos were hated by the Egyptians and in 1580 B. C. when they were driven out, the ire of the victorious Egyptians was turned toward the Israelites in the bounteous land of Goshen. They were accordingly made a race of slaves by Ramses II (So the inscriptions lead us to suppose). In 1923 a "stela" of this monarch was discovered. It records that he employed Semite captives to work on his city of Ramses in Egypt. This further substantiates the supposition that he was the Pharaoh of the oppression who "knew not Joseph." His father was the first of the dynasty that drove out the Hyksos.

There is a disputed account in Genesis fourteen of four kings warring with five other kings. In the struggle Lot was carried off. The apparent significance attached to the names of these kings has led some critics to claim them

fictitious characters invented by the narrator to serve his purpose. Recent finds and translations show that at least two were authentic, and an account of a war carried on in an alliance with two other kings, as yet not positively identified, but that one may logically conclude are the two named in Genesis.

Archaeology has proven a fallacy another point upheld by the Bible critics. They claimed that the patriarchal age was very primitive and that the supposition of the existence of written law at that time was preposterous. Proof of a postal system in Canaan at the time of Naran Sin and other evidences show that the art of writing was practiced at least one hundred thirty years before the time of the Exodus. That this age was not primitive it is only necessary to read the account of the booty of Thothemus III (a contemporart of the patriarchs) when he returned from a campaign in Palestine. The home of the Northern Semite race is now known to be in Palestine, Syria, and Amurru. This reverses, on account of position, the theory that Semitic culture came from Babylon.

Highly interesting is the account found in Genesis ten of the beginning of races that spring from the descendants of Noah. A careful geographical study of the names of cities, racial names, tribal names, etc., and comparison with the tenth chapter of Genesis is instructive. Such a study brings out in a number of cases the correctness of the account. This is especially true if ancient names, brought to light by tradition and archaeological discoveries are used.

Many of the nations mentioned in the Pentateuch have since passed from sight and left little or no trace nor direct history. Doubt as to the existence of such nations has naturally arisen. Let us examine a few cases.

The Hittite nation, so often mentioned, falls in this class. However, the inscriptions concerning Ramses II show that he had a treaty with "Kheta," believed to be the Hittites. References to "Hatti" are made in the AM Tablet Winkler discovered at Baghaz-Koi, the Hittite capital and the Hittite copy of the treaty mentioned above, was in Ramses' cuneiform script.

Certain critics say that Edom is mentioned too soon, before its time, in the Biblical story. But, an officer of Seti Meremptah II, (of about the same time as the Exodus) in an official report, mentions the people of Edom desiring to pasture flocks in Goshen.

Moab had long been unidentified until the name was found in an inscription of Ramses II. The nation is placed in "Ruthen," the Egyptian

name for Syria, Palestine and Northwest Arabia.

The apologetic value of archaeological discoveries, bearing on the Bible, increases steadily as the completeness of these discoveries gradually pieces together a net work of facts on which to base claims for the correctness of the historical Bible accounts. Critics are being

beat down step by step as the ground they hold is shown unsound and facts to support the Biblical account are unearthed and placed before us. If discoveries continue in the same ratio no point of doubt will be left unsupported by authentic archaeological data. Archaeology is vindicating the Scriptures!

Science and the Days of Creation

By Professor George McCready Price, M.A., Berrien Springs, Michigan



HERE are various methods by which we may gain knowledge; but among the most important of them are *two*, (1) from nature and the external world (external to us); and (2) from the revelation given to mankind by the God of nature. From our earliest years we are learning about the world around us, all our senses being engaged in the gathering of this sort of knowledge; and when our senses are accurately used and we draw only safe and logical conclusions from what we have seen and heard and handled, our knowledge thus obtained may be regarded as scientific and reliable. On the other hand, all that the God of heaven has revealed to us has been given in this method of direct revelation because we could not learn *all* necessary knowledge by scientific observation and research alone. Most of what the Bible has revealed is quite outside our possible experience and verification; but it is obvious that the great book of nature and the written word must be in full and absolute harmony with one another wherever and whenever their works overlap in any way, that is, whenever the two are dealing with the same subjects; for the simple reason that these two great books have the same Author.

But it also follows from the very nature of things that these two sources of information will often be found dealing with the very same subject, the very same truth, in quite different ways. By our scientific observations we often toil and fret in our laboriously long efforts to find out the exact truth on a certain point, making blunders all the while by our trial-and-error method of research; while one glance at the revelation from heaven would tell us the same thing—yes, much more as well. Even when our toilsome efforts have brought us to some towering mountain top of scientific truth, like the law of the conservation of energy or the law of life only from life, we are often quite “turned around,”—as people often are in a new country, hardly knowing which is north

and which south,—and do not know what our new discovery really “means,” that is, what its true relationship is to the other great truths of the universe.

Back to Creation

All these principles might be illustrated in many ways from the great discoveries of modern times; but one of the best subjects with which to study these principles is the great prime truth of creation. In many ways modern scientific discoveries have been bringing us face to face with this great truth; though the ones who have made these discoveries have usually been so befuddled and befogged with false theories and false ideas about creation that they have failed to see the meaning of what they have found because they had failed to get their philosophical (or theological) bearings, and were so completely “turned around” that they did not know east from west or south from north.

The Bible professes to give us a somewhat detailed account of creation, the order of its successive events, and the relationship of man to the rest of the created things. In the very nature of the case, man could learn of these facts only in this way; that is, only through a direct revelation from the Creator; for no man, not even the first one, could say that he had seen creation take place. All that the first man had in the way of materials for observation would be only the *results*, the things that had been created; and how could he learn from them anything about their origin?

From the point of view of natural science and the philosophy of science, the chief point about the Bible doctrine of creation is that *creation is a finished work, and is not now going on*. The length of time occupied in God's work of creating, or the time that has elapsed since the creation was completed, may be interesting in themselves; and we know that on both these points the Bible has made some very important declarations. But from the

point of view that we are here considering, the one point of supreme interest is that the Bible declares this original creation to have been *finished, completed*; and it expressly says that God gave the human race a memorial of this fact, a memorial, of course, which tells us the length of time occupied in the process of creation, but which also is a time-enduring memorial of the great fact that this beginning of things took place in a manner entirely different from the manner in which we see nature operating around us under what we term "natural law."

Creation Not Demonstrable

But natural science is always and everywhere concerned with natural law, and with it alone. Hence, in the very nature of things, such studies from the present order of things could never tell us about this beginning event, which, as the Bible says, was an event *sui generis*, a unique event, differing in every way from what is now observable in nature. Accordingly, in our scientific research based on the present *regime* of natural law, we must expect to get *only negative results*, whenever we come up to that border line between the present and the past, between the natural and the supernatural, between the present order of things in nature and the method by which this order was started in the first place. This negative result is exactly what we ought to expect in all such investigations; but we have a right to expect that we will find these negative attestations of the truth of creation whenever we get at the great primal facts about the things of nature *in respect to their origins*; that is, in respect to the way in which they first came into existence.

And this is exactly what we do find. In many fields of research we have come up to this blank wall which separates the knowable (the present "natural" order, or the reign of natural law) from the unknowable (the miraculous method by which creation was effected). The difficulty in the case is that most scientists do not recognize any such boundary line. With futile efforts they keep butting their heads against this great adamant wall, vainly hoping to effect a break that will enable them to continue on in the same straight line that they have been traveling across the fields of nature, or the "natural." If they would only look more carefully, they might discover that the wall against which they are contending is a huge circle, bounding all the natural universe. But the sweep of the arc is so vast, and their methods are so crude, that they mistake this

arc for a straight line, and think the wall is merely like one of those many other barriers which they have so often encountered in their journey, a barrier to be overcome by heroic efforts and indomitable perseverance, like a hurdle in an obstacle race.

The Blindness of the Evolutionist

This is the attitude of mind in which such a man as Charles Schuchert confronts the problem of the origin of life. He says: "On the basis of established facts in biology, it can be said that we know nothing of a positive nature as to the origin of life. It is the greatest of the unsolved problems confronting man."—"*Textbook of Geology*," p. 412, *edition of 1915*.

"Unsolved"? Yes; and unsolvable according to any of the methods of research known to such men and their school of thought. On the other hand, if there is any problem that natural science *has* really solved, it is that "life" did not originate by any of those processes or laws that we call "natural." Its origin must have been something otherwise, something quite different from those processes and laws with which we have grown familiar in our laboratories and our breeding pens, our incubators and our seed plots. The Christian can see in all this a demonstration of the great primal truth of creation; but the Evolutionist fails to recognize the majestic sweep of the great arc bounding the natural and dividing it from the supernatural, and keeps on bumping his head against this great wall which he thinks is only temporarily "unsolved," and awaiting the onset of ingenuity combined with perseverance.

"Hammer away, ye rebel bands!

Your hammers break, God's Anvil stands."

Or, as William Blake has so beautifully expressed it, with a slightly different outlook, having in mind more especially the particular brand of unbelief prevalent a century ago:

"Mock on, mock on, Voltaire, Rousseau!

Mock on, mock on, 'tis all in vain!

You throw the dust against the wind,

And the wind blows it back again."

I do not have the space here to expand upon this point, even with respect to this matter of the origin of life. I have said much more about it in my *Q. E. D.* and in my later book, *The Phantom of Organic Evolution*, both of which may be obtained from the publishers of the BIBLE CHAMPION. In the former book I have also dwelt upon this general subject at some length, and have pointed out how the

origin of *matter* itself, as well as the origin of *energy* is also unsolved, and similarly points us to a real creation. The same is true of all the great groups of living things, whether we call them *species*, *genera*, or *families*; all the great natural groups of animals and plants are to-day as distinct and unmixable as even the great Linnæus declared nearly a century and a half ago, when he said that there are in nature only those great primal groups (species) which were originally created in the beginning, due allowance, of course, being made by him as well as by us for the effects of degeneration and also of hybridization, these two principles having figured much more widely in the history of our animals and plants than is generally recognized.

But it is important for us to return and to consider more fully some points in the contrast between the two methods by which we obtain knowledge; for a confusion of thought on some of the prime differences between the methods of natural science and the methods of the Bible in dealing with the very same subjects, is continually making people ask silly questions about creation which can only be answered by the one method or the other, but *not by both*.

For instance, the Bible tells us that six "days" were occupied by Jehovah in his work of creating. But many people ask whether science can prove that creation was completed in six literal days. In the very nature of things such a proof is entirely outside the scope of legitimate science; we must not even expect natural science to have anything to say upon this subject either one way or another. Such a topic is quite beyond and outside all the methods of scientific research. As we have seen, scientific research does show that the beginnings of things, of matter, of energy, of life, and of the great types of life, must have been different from those present-day processes of nature which we call "natural law;" but this is the utmost limit of the results that we can obtain by scientific methods. And there are no other methods of dealing with these matters except (1) the scientific, based on inductive reasoning and a true philosophic handling of the facts thus obtained; and (2) a direct revelation from God. The negative results now so clearly shown by the net results of modern science constitute a most valuable and instructive confirmation of the great primal fact of creation, as revealed in the Bible; but this is the limit of the results which we have any right to expect along these lines. We have come to the end of our rope, the limit of our

method; and there is absolutely no other method except the one of divine revelation.

Purely a Matter of Faith

Thus we see how unreasonable it is for anyone to ask us to find a confirmation of the six literal days of creation by scientific methods. This record given in the first chapter of our Bible, and reaffirmed in so many other places here and there throughout the rest of the Book, *must always be a matter of faith*, not of scientific demonstration; though the great primal truth of a creation *at some time* has been clearly and completely confirmed in recent times by the very failure of modern science to explain the beginnings of things in any naturalistic way or by any naturalistic method.

On the other hand, it is reasonable for us to expect that true science will not present any *obstacles* to our believing in this Bible record of a creation in six literal days of the same kind and of the same length as the seventh, or Sabbath, which must be of the same class as the other six.

It has commonly been supposed that geology presents a most insuperable obstacle to an intelligent belief in a literal creation, as here understood. It has been confidently affirmed for a hundred years or more that geology presents us with various kinds of life and various kinds of processes and changes among living things on this earth long ages before man appeared, and long before any such literal creation could have taken place. On this account the Bible record has long been deemed unreliable, at least on this one point regarding creation.

The Geologists' Mistake

But it is now known that these long ages, supposed to have existed before the present order of things, were based on a mistaken view of the *order* of the fossils. It was only by a blunder, or rather by a long series of blunders, that geologists ever got the idea that there had been such immeasurably long ages, and that they had discovered a true method of arranging the fossils in a trustworthy order of sequence. The new geology has changed all this. We now realize that the geological record deals with the ruins of a world, not with the making of one; and if we make a reasonable allowance for the work of the Deluge, or the Flood, we shall not have enough fossils left over, unexplained and unaccounted for, to make much of a showing toward a long age previously. Moreover, it is quite unscientific to assume that we can arrange the fossils in anything like a true chronological sequence *for*

the world as a whole. Such a false method, pursued for over a century, has led us into the vagaries of the evolution theory, from which the modern thinking world are trying to extricate themselves. The "New Catastrophism" will show them the way out; and when we find our way out of the muddle, we shall see that we are then face to face with the great primal fact of a literal creation; and so far as science can prove to the contrary, it must have been a creation of all the great primal types of life from which our modern kinds have descended. Likewise also, so far as science can show to the contrary, it may have been accomplished in six literal days, as recorded in the Bible.

Thus we see that the great general truth of a real creation is being abundantly confirmed by modern scientific research; while the details of the length of time occupied in this creation, or how long ago it took place, must forever remain a matter of faith, because it could only be known through a revelation. The most that we can expect is that nothing in real science will be found contradicting this revelation; and, as we have seen, there really is nothing standing in the way of our intelligent belief in such a literal creation, if the blunders of a false (evolutionary) geology are cast aside, and

the true inductive methods of the new geology are allowed their rightful place in our thinking.

Must Hold to True Science

It is the great luminous truth of such a real and literal creation that is inspiring the modern revolt of Fundamentalism against the false science of Evolutionism. So long as the church accepted the geological "ages," as taught for the past century or more, so long she fell back wounded and dismayed in every conflict with modern skepticism and agnosticism. But ever since she awoke to the blunder of such a course and began to deny the evolution theory *at its source*, and speculative (evolutionary) geology, and insisted on allowing the Bible record of a universal flood to have a place and a reasonable part in the interpretation of the record of the rocks, she has met nothing but victory and triumphant success. And nothing but triumph and success will still await her work, if she continues to hold fast to the true methods of natural science, remembering constantly the limitations of these methods, but remembering also that nothing in the book of nature can ever contradict the record of that other Book, given to the children of men by the same Author.

Paragraphs from President Hoover's Address on Law Enforcement

Here are some pungent expressions used by President Hoover in his law enforcement address at the annual luncheon of the Associated Press:

If a law is wrong, its rigid enforcement is the surest guaranty of its repeal. If a law is right, its enforcement is the quickest method for compelling respect for it.

No individual has the right to determine what law shall be obeyed and what law shall be enforced.

Respect for law and obedience to law does not distinguish between Federal and State laws—it is a common conscience.

In our desire to be merciful, the pendulum has swung in favor of the prisoner and far away from the protection of society.

The sympathetic mind of the American people in its over-concern about those who are in difficulties has swung too far from the family of the murdered to the family of the murderer.

If, instead of the glamor of romance and heroism, which our American imaginative minds too frequently throw around those who break the law, we would invest with a little romance and heroism these thousands of officers who are endeavoring to enforce the law, it would itself decrease crime.

If law can be upheld only by enforcement officers, then our scheme of government is at an end.

It is unnecessary for me to argue the fact that the very essence of freedom is obedience to law; that liberty itself has but one foundation, and that is in the law.

A surprising number of our people, otherwise of responsibility in the community, have drifted into the extraordinary notion that laws are made for those who choose to obey them.

Twenty times as many people in proportion to population are lawlessly killed in the United States as in Great Britain.

The duty to enforce the law rests upon every public official, and the duty to obey it rests upon every citizen.

After all, the processes of criminal law enforcement are simply methods of installing respect and fear into the minds of those who

have not the intelligence and moral instinct to obey the law as a matter of conscience.

The real problem is to awaken this consciousness, this moral sense, and if necessary to segregate such degenerate minds where they can do no future harm.

Ten Reasons Why I Know the Bible is the Very Word of God

By William E. Biederwolf, D.D., Monticello, Indiana

It's Power to Transform Human Lives



IT WAS over in New Zealand that one day an unbeliever was sneering at the Bible to a native chief. The chief pointed to a great stone and said, "My father and I were once blood-thirsty cannibals. On that stone we slaughtered and roasted and devoured our human victims. We are Christians now. What raised us from what we were to what we are? The Bible at which you scoff."

I want now to give you a third reason why you may accept the Bible as the veritable Word of God, and that is its Transforming Power. I am referring not now to what the Bible has done for the world in general, but to its power to bless and brighten the individual life, to lift it up to God, and in fact to make it completely over when it has been broken and ruined and lost. It has done this not for a few men but for millions.

There are other books in the world. Most of them worthless. It's a good thing to write a book yourself, just to see how few of them you can sell. But there are books that are useful and enlightening in many ways. There are books on philosophy, astronomy, geology, botany, and mathematics, but did you ever hear of any of these books restraining lust, curbing sinful propensities and lifting foul and unholy men to a place of purity and respectability?

Did you ever hear a man say, "I was a miserable sinner, a wretched outcast, a disgrace to humanity and a nuisance in general until I read one of these books, and ever since that time the old life has been past forever, the shackles of sin have been broken, happiness has come into my heart, peace into my soul, health has come back and prosperity, and my home has been changed from a place of strife and quarrel and desolation into a little foretaste of heaven itself?"

Did you ever hear a man say, "I was a sinful

brute of a husband and a worse father until I took up the study of Geology. I got me a little hammer and commenced to break off the corners of a few stones and blessed be that wonderful science, my brutality has been changed into kindness, my cruelty into love and I have had a song of joy in my heart ever since?"

Did you ever hear a man say, "I was a thief and I learned the multiplication table, and thanks be unto Mathematics, it put honesty into my heart?"

Did you ever hear a man say, "I was impure and I read a book on Geometry and there I learned the definition of a parallelopipedon and discovered that the square of the hypotenuse of a right angle triangle is equal to the squares of the perpendicular and the base, and it put virtue and purity into my heart?"

Did you ever hear a man say, "I was a drunken inebriate until I read something about the stars in a book on Astronomy, and I have been on the water wagon ever since?"

Did you ever hear a man say, "I was lost and on my way to eternal perdition until one glad day I took up a book on human anatomy and I read there that the auditory and optic nerves were two tiny filaments so alike in color and structure that for one's life he could not tell them apart, and yet one of them will lay hold of certain vibrations in the air and through the tympanum of the ear will record them on the brain in strains of sweetest harmony or notes of wildest discord, while at the same time the other unmindful of the sound vibrations beating on every side will lay hold of a more delicate set, imperceptible to the first, and through the retina of the eye paint them on the brain in all the bewildering colors of nature's panorama, and when I had learned this, the burden of my sin rolled away, my soul was redeemed and I have been singing on my way to heaven from that day until now?"

No, you never heard any one say any of

these things. But you have heard hundreds, and you know there are millions, who have ascribed all these things to the reading of the words of this blessed Book we call the Bible. As they have read they have borne witness to a new power working for righteousness in mind and heart and to the thrill of a divine life in the very quick of their being.

I was conducting a series of evangelistic meetings in Newport News a short while ago, and one evening a letter was handed to me, written on a letterhead of The Hotel Chamberlin at Old Point Comfort. I would like to have you hear that letter. Here it is:

My Dear Mr. Biederwolf:

Eleven years, six months and six days ago, after I had been kicked out of the back room of the lowest three-cent stale beer dive in New York City, dressed in an old suit of clothes that I had fished out of an ash-barrel several weeks before, I went to the old Jerry McAuley Mission for a sandwich and a cup of coffee. You were one of the first ones to shake my hand that night after I got up off my knees at one of the old benches. I am at this hotel and would be more than pleased if you could find it possible to have dinner with me some night while you are here.

B. F. ALEXANDER.

I found him there a guest in that high-class hotel, a spiritually minded Christian gentleman, traveling in great comfort and holding an honored position at a handsome salary. Now such an effect demands a cause efficient and sufficient to produce it, and that cause can be found only in the fact that when the words of John 3:16 fell upon his ear, and "Come unto Me all ye that labor and are heavy laden and I will give you rest" was whispered into his heart, God was in those words "by the breath of His inspiring, quickening, regenerating, transforming Spirit."

Don't get an idea that this Book is only for men like that. It has done the same thing for the most intellectual and cultured.

Have you ever read the experience of George John Romanes? I mean his mind experience. I suppose that some of you have not. You have been so busy readin gin fidel books you haven't had time to read anything on the other side. It has been said that Romanes had the most brilliant mind of any man for three generations past. He is the author of the book *Darwin and after Darwin*, as well as many other master works.

He graduated from the great English University with highest honors, and he was a sincere Christian. He wrote books about God and about the laws of prayer. But in the speculations which were natural to a mind like his he began to see, as he said, that Christianity was unrea-

sonable. He studied long and hard before he announced himself but finally he declared his unbelief to the world.

For twenty-five years Romanes did not utter a prayer, because he said his mind would not let him pray. He said it was "with utmost sorrow" that he felt compelled to accept his atheistic conclusions. In the soul-darkness into which his syllogistic reasoning had let him he confessed that the universe to him had lost the soul of its loveliness.

He said, "When at times I think, as think at times I must, of the appalling contrast between the hallowed glory of that creed which once was mine, and the lonely mystery of existence as I now find it,—at such times I shall ever feel it impossible to avoid the sharpest pang of which my nature is susceptible."

How the sneering sceptics laughed, and how some of us in the church trembled, for Romanes was the leading scientist of the world and one whose sincerity the world had never doubted.

But George John Romanes is in heaven today. He died a member in good standing in the Church of England. While his reasoning was absolutely logical, he discovered in after years that he had laid down a wrong premise with which to begin, and reasoning from it had reached his conclusions so fatal to his faith. He changed his premise and later wrote, "The doctrines of the Incarnation and the Trinity seemed to me most absurd in my agnostic days, but now I see in them no rational difficulty whatsoever." And what was true of these doctrines was true of the others.

No man ought to lay any claim to intelligence and at the same time call himself a sceptic or an infidel until he has read *Thoughts of Religion* by George John Romanes.

To the list of such men might be added the names of Edward Everett Hale, Jr., Richard O. Waggoner, Dr. F. J. Woitishek, and more recently Papini, Joseph Barker and Thomas Cooper and names innumerable of other such men in whose mind and character similar moral revolutions have been wrought by the power of God in his written Word. Certainly a Book that has such power to lift men up to God must itself have come down from God.

Ralph Norton told us some time ago at the Winona Lake Bible Conference of two young Belgian soldiers. Maurice was visiting Robert in the Belgian trenches. The boys were cousins. And Maurice said:

"What is the matter with you? You are different from what you were when I saw you before?"

"No, I am just the same Robert," he said.

"But you are different," said Maurice, "there is something about you that is different."

"Well," said Robert, "the only thing I can say is that it must be due to this little Book," and he pulled out a little Testament. "That is the only thing that has made the change if there is any change in me."

And Maurice got the address of my friend, Mr. Norton, and wrote him, and said:

Dear Sir: I am a sceptic. I have answered to my own satisfaction every argument in favor of Christianity, but there is one thing I cannot get over, and that is the change in my cousin Robert's life. I would like you to tell me how that change took place, and if you think there is a similar experience for me.

And Mr. Norton simply sent him a Testament and told him to forget for the time what people have said about it and to read it thoughtfully for himself. Later Mr. Norton got a let-

ter from Maurice telling him what the Book had done for him.

And I say again that a Book which has such power to lift men up to God must itself have come down from God, and I am reminded of what H. L. Hastings one time said: "If you have any other book that will do such work as this, bring it along. The work needs to be done, and if you have any other book that will do it, for heaven's sake bring it out. But for the present, while we are waiting for you, as we know this Book will do the work, we mean to use it until we can get something better."

The infidel may assault it, he may blaspheme it and laugh it to scorn, but it is God's Book, and as God's Book it is God's lever and it is moving the world.

NOTE—This is the fourth of a series of eleven articles by Dr. Biederwolf on "Ten Reasons why I know the Bible is the very Word of God." The introduction appeared in the April number.

Every Chasm has a Cause

By Edwin Deacon, A.M., D.D., Talent, Oregon



FROM the Grand Canyon of the Colorado to the rain-made gutter across the garden; from the glacier crevasse to the earthquake fissure, every chasm has a cause, and a scientist worthy of that name will earnestly, honestly seek to determine those causes, and will gladly and candidly state them for the benefit of the public, or else he will frankly admit his inability to find any adequate cause.

Those chasms that lie between the species form no exception to this rule. Those chasms have been discovered by our greatest scientists who have also given to us an adequate cause. The troubling element seems to be a set of dealers in scientific wares who take the air route, and as they sail complacently through the cloud mass of speculation, tell us that they see no chasms that seriously impede their progress; so why worry about causes? But the real scientist likes to feel solid ground beneath his feet, and to face every terrestrial fact honestly, and deal with it candidly.

That fascinating theory of perpetual motion has completely fallen down; but not more completely than has the theory of evolution.

Perpetual motion had fallen just as heavily, was just as foolish and impractical, while it was still a popular fad, as after it had been finally demonstrated to be unscientific and impossible—that is, it failed just as signally to make good at one time as at another.

And the present popularity of the evolutionary fad is no evidence at all of either its truth or falsity. That must rest on *proof*. And the final verdict of the world will be based on evidence, not on popularity. Popular sentiment often leads the mob to take snap judgment, and act at once; but the judge and the jury at all worthy of their place wait patiently for the *evidence*, the *proof*.

There is a great variety of perpetual motion machines, that, to the casual observer, may look as if they had solved the problems. But after the real test each one has found its true place in that vast collection of curios at the Patent Office.

Likewise we are getting quite a collection of evolutionary curios. Here a tooth, there a rib, yonder a skull, etc., that might possibly belong to some fancied "missing link". And on that little pile of bones as a foundation has been built up a much larger pile of evolutionary text books, right in the face of that stern fact that, as yet, they have been utterly unable to fill up or bridge a single one of those multitudinous chasms between the species, or even to explain the presence of those chasms.

The writer submitted the above parallel to a modernist writer, a professor in an institution located almost under the shadow of cultured Boston, and here is his reply: "I do not know why a clergyman should express an opinion on either evolution or perpetual motion. You may

say that either is contrary to the Bible, because the Bible is your field. But the scientific case for and against both is for the scientific world to judge, not for you."

If we may borrow the joke for a moment, the professor has evidently "made up his wind-pipe" that a clergyman "has no mind."

Let us dwell a moment on that ancient skull. Guard it carefully, it is precious. For a book written about it might reach its tenth edition. We watch the "scientist" measure it; note the extreme care and precision, especially in getting the facial angle, and the exact slope of the forehead, the shape of the nose, the prominence of the cheek bones, the prominence of the chin, the exact size of the brain cavity, etc. These facts reveal everything concerning the mentality and disposition of the man, and the state of civilization or brutality of the race to which he belonged. Then the "scientist" turns to his desk, adjusts his spectacles, and prepares to write his "best seller" concerning that prehistoric race of ape-men. But just here, if we may, we would offer this suggestion; that he step out onto the street for an hour or so, and just quietly watch the crowd as they go by.

Let him notice the straight up foreheads, the sloping foreheads, some sloping almost from the eyebrows, wide foreheads, narrow foreheads, now and then almost a two-story forehead, undersized heads on big men, oversized heads on little men. Noses of every size and shape, broad and narrow, straight, Roman, hawk-billed and pug. Cheek bones, high and low, prominent and receding. Chins, regular and irregular, some protruding like a cow-catcher, some almost as invisible as Andy Gump's. And the chances are that he will not have to wait long, till he discovers a skull almost the exact counterpart of his famous antique.

Now he is in better position to write his "best seller," if he will use what he has learned about human skulls, in that hour of practical observation. It may also assist him, if he will do a little day-dreaming of a supposed "scientist" of a few thousand years hence somewhere in Asia, who digs up, in this country, the skull of a flathead Indian, a remarkable discovery, and assuming that in our age all heads must have been of the same size and shape, proceeds to write a very interesting "best seller," concerning the backward condition of the American people in our day.

To date these "scientific" attempts at bridge-building seem devoted almost entirely to spanning the nearest chasm, that between man and the brute. And for that the blue-

print is all ready, and the work will be pushed rapidly just as soon as they can find some building material. What this writer has already objected to in these columns is the use of that blue-print as a "scientific" textbook in tax-supported schools. For when we remember the hundreds of similar abysmal gulfs that separate the species from each other, and that all of the building material is yet to be discovered, it looks a bit discouraging for the bridge crew. Why have they so dismally failed to bridge these chasms? The answer is quite easy. *God made both the species, and the chasms, and what God hath separated let not man join together.*

In this connection there is one point that has impressed the writer quite forcibly, and yet, so far as he has observed, it has not been widely or properly stressed.

If evolution were a fact in nature, that is, if it were really true, that each form of animal life was slowly evolved from some lower form, then the classification of distinct species would be an *impossibility*. Let us make it concrete. Here we will suppose are three species of mollusks, distinct species, but, so far as we can observe, "next of kin." For our purpose we will name them "A", "N" and "Z". "Z" is supposed to have evolved from "N", and "N" from "A". This was, of course, an exceedingly slow process, covering ages of time, during which slight, almost imperceptible, changes were taking place. Now as "A" begins to change shape, the first little change produces a form that we will name "B". The next shade of change produces "C", the next "D", etc., till finally the last needed change in "M" takes place, and the species "N" is produced. But the process goes right on through "O" and "P", etc., till a final slight alteration of "Y" gives us the species "Z".

Now in the natural course of events, there would be just as many individuals of the "B" form in *its* day as there had been of the "A" form in *its* day, and this would also be true of each of the intermediate forms between "A" and "N", and between "N" and "Z".

There seems to be no escape from this conclusion, if the evolving theory be correct.

Fossil beds are found containing vast numbers of "A", and either mingled with them or lying above them, beds containing vast numbers of "N", and, mingled with them, or lying between them, would be, in the natural order of things, beds containing vast numbers of each and every intermediate form. If not, why not? That is just one of the many chasms which the evolutionist should explain before

he sells us his blue-print as a "scientific" textbook. And how does it come that the whole scientific world in its eager and intensive search, making a careful study of the entire tablet of stratified rock from "A" to "Z," finds none of those intermediate forms? Plenty of "A," "N" and "Z," but no bridge-timber? The fact that they aren't there *now* is fairly convincing evidence that they never were there. And if they *were* there, would it not prevent any such a thing as a systematic classification of species? For wherever the dividing line be drawn between species, it would cut right through the middle of some form as numerous and as distinct as any other. The recognition and acceptance of distinct species would seem in itself to be refutation of the

slow changes of form required by the theory of evolution.

When this proposition was also put up to the aforesaid modernist professor, his profound reply was: "All this is a matter of science. You are a clergyman." A better answer would be this: *Those missing links are not there, because God did not do it that way, and the rocks are crying out that he didn't.*

This writer has no objection to the theory of evolution being discussed in the classrooms of tax-supported schools, if it be presented to the class for just what it is—a curious, fanciful theory, about as interesting as perpetual motion, as scientifically established as the names of St. Nick's reindeer, and as reliable as Alice in Wonderland.

Can a Christian be an Evolutionist?

By Kenneth S. Wuest, D.D., Chicago, Illinois



MOST insidious and destructive weapon with which God's Word is assailed is the theory of evolution. It is doing much to eliminate the proclamation of Christian doctrine in places where it used to be preached, and as a result the younger generation become confirmed rejectors of the Bible, and leaders of tomorrow who will teach rank infidelity instead of Christianity. In the face of such a situation, it is necessary that the true child of God be "not ignorant of Satan's devices, lest he get an advantage over us." The purpose of this paper is to make clear the relation between evolution and the great Christian doctrines.

Our method will be to define evolution, and then to compare its teaching to that of Christianity. Evolutionists differ in their definitions of their own theory, but all agree upon the proposition that the universe as it is today, has been changed from a crude state to a more highly developed one, by a process which finds its impetus solely in a resident force inhering in matter. The theory postulates a force innate in matter which develops that matter by a structural change in the direction of perfection, doing this without external aid.

To illustrate: The human race is what it is today by virtue of the sole operation of a force inhering in the race, without the aid of any outside entity. Whatever the race has attained in culture, religion, education, etc., has come from within the race, not from without. No outside force has ever operated upon the race to enlighten or improve it. All has been brought

about by that innate force in man operating in and through him. There is no break in this process. Every activity in the universe is according to natural law which is never modified nor supplanted by any higher power. This in brief is the fundamental proposition of evolution. We now compare this theory with the established truths of Christianity.

1. The Bible is a revelation from God to the human race, revealed to and accurately written down in God-chosen words by God-inspired men. Evolution denies revelation and inspiration because all human knowledge and capabilities find their source in that innate force in man which operates to make the race more perfect. The Bible, therefore, to the evolutionist, is not God-breathed but man-made. Thus all Divine authority and infallibility are gone. The Bible is a mixture of truth and error, and there is no standard by which these can be distinguished except the fallible brain of man. The evolutionist is at sea in a storm without a compass.

2. The Bible reveals a personal transcendent God. Evolution is atheistic in that it denies the existence of any power except that impersonal force which inheres in matter.

3. The Bible teaches that Jesus Christ is God. Evolution being atheistic denies His Deity, saying that He is a product of evolution, the example of what the entire race will be some day through evolution. Thus evolution makes Him a sinner, and by that rejects Him as a Saviour.

4. The Bible teaches that the Holy Spirit is God. Evolution denies this doctrine, thus deny-

ing all three Persons of the Godhead, thereby denying the Trinity.

5. The Bible teaches that Jesus Christ as to His humanity, is virgin-born. Evolution cannot countenance the Virgin Birth, because it is not according to natural law. Such a thing would necessitate the introduction of an outside force or entity into the race, a thing unheard of in evolution. Thus evolution makes of our Lord a bastard and a sinner, and denies His two-fold nature of God and Man.

6. The Bible reveals the fact that man was brought into existence by the special creative act of God, that he came from the hands of his Creator in a perfect sinless state, and that he subsequently contracted a sinful nature by the performance of a wilful act of disobedience. Evolution denies the existence of God, thus also His creative act, and teaches that man is the product of the resident force in a branch of the animal kingdom, which force by a structural change developed those animals into human beings. Thus man had an imperfect beginning and could not have fallen from a state of perfection to one of sinfulness. Evolution also denies, therefore, the doctrine of sin which states that man has wilfully sinned and is in a lost condition spiritually.

7. The Bible teaches that sinful man must be born again in order to enter into right relationship with God, this new birth resulting in the impartation of the Divine nature to the believer. But evolution will have none of the new-birth because it insists that nothing from the outside can ever enter the human race. All development must be from within.

8. The Bible reveals the fact that Jesus Christ shed His blood for the remission of sins. Evolution treads under foot the precious blood of Jesus, denying any need for it, inasmuch as man is not a sinner wilfully, but by "brute inheritance," and therefore he has not broken a law of God, there being no God to disobey, nor is there a God who can exact a penalty for any disobedience, either from the culprit himself or from a substitute. If that be the case, then men need have no fear of an eternity of punitive suffering. Sin is not the infraction of the law of a Deity, but an evil disposition inherited from our brute ancestors, which evolution is slowly eliminating from the race.

Thus Satan lulls to sleep the fears of wicked men, allowing them to go on in their sin without a dread of future punishment. Evolution throws the reins over the horse's neck and bids the world go the limit in its mad progress in sin. The most dangerous enemy of our country

today is the proponent of the evolutionary theory, for when respect for and obedience to God's Word are undermined, then respect for and obedience to the laws of our country go too, for they are founded upon the legislation of the Bible.

9. The Bible asserts that Jesus Christ rose from the dead in His physical body. Evolution denies such an unnatural procedure on the ground that it would constitute a break in the rigid, undeviating process of evolution. But if Christ be not risen, then is our faith vain, and we are still in our sins, and there is no salvation.

10. The Bible teaches that Jesus Christ is coming back to this earth again. But evolution rejects that blessed truth on the ground that it would be a break in the unbroken rigid age-long process of evolution. His coming would be the introduction of an outside entity into the race, for even though the evolutionist considers Him only a human being, yet His coming would involve the exercise of a power and the operation of a law outside of the human race, and this latter evolution emphatically denies.

11. The Bible teaches that Christians should pray always. But evolution has no place for prayer. There is no God to pray to. If there were, He would not be allowed to answer, because evolution will not allow any outside interference with the regular unbroken continuity of its process in the human race. There is no need for prayer, for the human race needs no help from a God. It is sufficient unto itself. Its innate force is well able to cope with every situation. So reasons the evolutionist.

But take prayer away from a man, and he is little better than poor King Nebuchadnezzar crawling around on his hands and knees out in the woods, his human reason taken away and an animal's instinct given him in its place, living like an animal that never raises its head to heaven to have communion with its Maker. The teaching and acceptance of evolution will some day bring the race to the place where it will not pray to God, but to the rocks and the mountains.

* * *

If in the course of duty you are tried by the distrust of friends, gird up your loins and say in your heart, I was not driven to virtue by the encouragement of friends, nor will I be repelled from it by their coldness. Be just and fear not; "corruption wins not more than honesty"; truth lives and reigns when falsehood dies and rots.—*Dr. Thomas Guthrie.*

The Value of the Ten Commandments

By Reverend D. L. Chapin, Kingston, Ohio



THE Ten Commandments, given to Moses on Mount Sinai, are the unchanging will of Jehovah. *Collier's Weekly* for January, 1927, informs us that fifty-six college men went to the Atlanta Penitentiary last year. We do not say that none of the fifty-six were ever taught the Ten Commandments, but we feel perfectly safe in saying that very few of them were well acquainted with the Divine Prohibition in four monosyllables, "Thou shalt not steal."

The truth of it is, the Ten Commandments, in brief form, should be taught in every home and in every Sunday School in the nation. In a survey of two of the great State prisons in America, it was found that, of 974 prisoners in one prison, only one had studied the Bible. In the other prison, where there were 1750 inmates, only six had studied the Bible.

A faithful Brooklyn judge gives us some startling facts. He says: "In the five years since I have been sitting on this bench, I have had 2700 boys before me for sentence, and not one of them was an attendant of a Sunday School."

Quite recently the large stores in an adjacent city were entered by very young people and goods stolen to the amount of \$1000. One minister in that city had the courage to say the city was responsible for such a situation. We do not wish to be uncharitable, but how many of those juvenile thieves had ever seen or heard of the Divine Prohibition, "Thou shalt not steal"? The name of Judge Florence Allen is already a household word. Running on an independent ticket, she was elected for the second time as judge of the highest court in Ohio. Just what is her attitude toward the Ten Commandments? That they should be incorporated in international law.

Rev. E. W. Work recently said: "Nothing has ever changed the Ten Commandments, nothing ever will. They are from the bosom of the Almighty God."

When we remember the thousands in the Ohio Penitentiary, there is something else to think about. Not one prisoner in four years has been able to repeat the Ten Commandments or the Lord's Prayer, when requested by the Clemency Board to do so.

In a leading editorial in the *Philadelphia Presbyterian* for December 20, 1928, we find these words: "The laws of this nation rest

upon the Ten Commandments. In the last generation there was hardly a public school or college in which the Bible as the Word of God was not read and prayer made. In this generation, different States have made this practice unlawful, and the Anti-Biblical and Atheistic Leagues are spending thousands of dollars to de-Christianize this nation."

A religious Sunday School paper for adults has just said that the writings of D. L. Moody, the evangelist, are still in large demand. When he was preaching in the Hippodrome in New York, he said: "God on the Mount shouted the law to man, and man said, 'Oh, yes, Lord, we'll keep Thy law, we'll not break Thy command.' And the very first one was, 'Thou shalt not have other Gods.' Then Moses and Joshua go to have an interview with God, and the people whom they had left behind, began to say, 'Make us a god.' And the golden calf was made and they worshipped it. As Moses and Joshua returned, they heard a great shout. Is it the shout of victory? No. It is the shout of idolatry, the worship of the golden calf."

A Jewish writer says that the Ten Commandments are the clearest and most precious pearls of the Bible. An infidel lawyer, being informed by his physician that he had a malady that would shorten his days, asked an earnest Christian what books to obtain to find out the truth concerning the Bible. "Why, take the Bible itself," the Christian replied. Infidels do not know much about the Bible. "Where shall I begin?" "With Genesis," was the answer. When he came to the Ten Commandments, he was converted. He said: "No human being could have given them. They came down from above." The judge who placed these commands above his desk in his office certainly stood ready to help to make the world better.

Queen Victoria began her remarkable reign with a constant observance of the Sabbath. When one of her Ministers of State arrived at Windsor Castle late Saturday night, he said he would not trouble her to attend to them that evening but the first thing on Sunday morning. "Tomorrow is the Sabbath, my lord," she replied. The queen and her court went to church, hearing a sermon on the Christian Sabbath. The queen then sent the text to the man who wanted to claim her time on Sabbath for secular affairs. On Monday morning the business was properly attended to.

In 1921 Henry C. Wallace, Secretary of Agriculture, uttered these words: "The greatest need of the world today is that the peoples of the earth accept the Ten Commandments as binding upon human beings everywhere, and in

every relation in life, and that they get a clear vision of the meaning of the life and death of Christ, the Son of God. That need can be filled by the painstaking study of the Scriptures in the Sunday School, the church and the home."

Fooling the Public



NE of the greatest hoaxes of all time is the attempt of the evolutionists to fool the people on the question of the fossils found in the earth as indicators of the age of the world and of the history of life upon it. Yet the fossils are avowed by the evolutionists themselves to be the keystone in the arch of evidence for their theory.

The magazines and newspapers are surcharged with articles on the fossils. Supplements to the Sunday papers fairly scream with evolutionary propaganda, which is intended to perpetuate the hoax in the minds of the readers.

The idea that the evolutionists are trying to make dominant is this: That the earth is built like an onion, with layers, or strata; that each group of these strata contains a distinct type of life in fossil form; that the layers, or strata, farthest from the surface contain the most simple and primitive of life forms, such as the sponges, algæ, and crustaceans; that the next group of strata contains worms, scorpions, jelly-fishes, crabs, etc.; that the next layer toward the surface contains fishes; that the next contains reptile life, certain birds, etc.; that the next contains elephants, horses, dogs, monkeys, bears, etc.; that the next, or surface group, contains man and his works. They aver that the earliest, or deepest, layers contain the first forms of life; and, as the earth grew new layers upon it, in each were imbedded the advancing forms of life peculiar to it.

Not only is the popular press filled with this fossil lore, but, most tragic of all, the textbooks of our high schools, colleges, and universities are likewise saturated with this idea; and the whole thing done in the name of evolutionary science. Men, women, and children are asked to reject all faith in the Bible as a record of the making of the earth because of this geologic scheme. Those who question or challenge it are declared nit-wits, know-nothings, and reactionaries.

But here's the hoax: The only place in all evolutionists declare, is in the books that they themselves write. The table that they have in all their textbooks and that covers the whole

range from "Paleozoic" to "Cenozoic," and that bristles with fearfully large and strange words, is purely imaginary from bottom to top. There is no one spot in all the world where if you could bore down mile after mile, you would find it as the evolutionists have pictured it in their fanciful diagram! Furthermore, there are great stretches of territory in this world of ours where you will find the layers that are supposed to be on the bottom, on top, or vice versa. Perhaps "the last shall be first, and the first last" idea got into the rocks and layers after the evolutionists had them all placed!

Hoax number two is this: That the fossils of a particular type of life are not found confined exclusively to certain strata. When you dig around anywhere but in an evolutionary book, you are liable to find a snake skeleton all mixed up with a nest of crab skeletons, or a human skeleton where only elephants are supposed to be, or monkey skeletons where you are expected to look for salamander bones.

And upon this jumble of fossils and strata the evolutionists have the effrontery to assert that life began with polliwogs and ended with university professors, and that we must believe it! They have the boldness to demand that they be allowed a monopoly on the writing of textbooks out of which future generations shall shape their thinking!

If you wanted to believe in Barnum's "wild man of Borneo," you should not have asked questions or removed his make-up. If you want to believe in evolution, let the evolutionists do all your thinking, swallow without chewing everything they say, and never look outside their own books for evidence on the case. If you do otherwise, you will find that their wish is father to their conclusions, and that the facts as found in nature conform to the Genesis record of a fiat creation and a universal Deluge.—*Signs of the Times.*

* * *

As sailing into a port is a happier thing than the voyage, so is age happier than youth; that is, when the voyage from youth is made with Christ at the helm.—*Rev. J. Pulsford.*

THE SANCTUARY

The Fourth Temptation of Christ

By Clarence Edward Macarthey, D.D., Pittsburg, Pennsylvania

O my Father, if it be possible, let this cup pass from me.—Matt. 26:39.



SOME years ago, I had occasion to change trains at a railroad junction in the southern part of Texas. It was a wretched, straggling town; the streets mere gashes through the red loam. There were several warehouses and a collection of general stores, with mules and horses tied at the rail in front. On top of a barren hill was the courthouse, and scattered about, without any semblance of order, depressing in their location and appearance, were the houses of the inhabitants. There was a brick Baptist Church, not more attractive than the other buildings. But as I passed by, I could make out in the large stained glass window the figure of Christ kneeling in Gethsemane. The glass was cheap and the window poorly executed; but cheap glass and poor execution could not altogether destroy the majesty and pathos of Christ kneeling in His agony for the salvation of souls. The miserable hamlet seemed to take on a certain dignity and worth now, because one realized that He who was represented there as entering into His agony in Gethsemane had suffered and died for the people who lived in this town. He suffered and died for you, for me. If you had been the only person in the world, still Christ for you would have entered into Gethsemane.

A long distance from Jerusalem to Texas, from Gethsemane with its olive trees and its shadows beyond the Kedron, to that brick Church in the forlorn town, and almost nineteen hundred years between the incident which took place in Gethsemane and its crude reproduction in glass in the window of the Church. Yet time and distance take nothing from the pathos, the grandeur and the tragedy of Gethsemane.

We commonly speak of the three temptations of Christ, but there is no reason to think that His temptations were concluded at the end of the third temptation, when He said to the tempter, "Get thee behind me, Satan." If Christ was tempted only at the outset of His

ministry, and never again, then it could hardly be said that He was tempted in all parts like as we are. Temptation comes back to men again and again. No one ever gets beyond the danger line of temptation. Youth, middle life, old age—all have their dangerous hours and dangerous places.

The gray-haired saint may fall at last,
Death only binds us fast to the other shore.

Luke tells us that when Satan was repulsed the third time he "departed from Him for a season." That it was only for a season we may judge from what Christ said to Peter. After Peter had hailed Jesus as the Messiah and the Son of God, and had been signally honored and blessed by Christ for his confession, Jesus began to show unto His disciples how he must be crucified at Jerusalem. Not understanding the meaning of this, Peter undertook to hold Christ back from His passion, saying, "Lord, this shall not be unto Thee." Then Christ turned upon Peter, whom, but a moment ago, He had so highly blessed, and said, "Get thee behind me, Satan. Thou art an offense unto me, for thou savourest not the things that be of God, but the things that be of man." Through Peter, and making use of his beautiful loyalty and affection for Christ, the tempter was trying to persuade Jesus, just as he did in the wilderness, to take some other path than that appointed by God for the redemption of the world. In the Garden of Gethsemane we have the grand climax to the temptation of Christ. It was the final assault of Satan. He attacks Christ on the eve of the crucifixion and at the very foot of the Cross. The curtain rises and falls upon Christ in a struggle with the great adversary of His work and the great enemy of human souls.

Gethsemane, even more than Calvary, is the most mysterious and the most terrible, and yet the most triumphant, moment in the life of Jesus. Even more than Calvary it exerts a strange fascination over men. The nativity with its songs and its scenes charms us. Our hearts burn within us, as we listen to Christ pronounce His beatitudes, or behold Him opening the eyes

of the blind, healing the leper, or giving the dead son back to his mother at the gates of the city of Nain. But Calvarys and Crucifixions take the deepest hold on the race. In Gethsemane, the greatest thing in human experience, suffering, is witnessed in the greatest of those who came into the world, and at the moment of its greatest intensity.

The disciples marched that night to the music of a hymn. Ever since, the Church of Christ has been marching to the music of her song. "When they had sung a hymn," Matthew tells us, "they went out." To St. John alone we are indebted for the route of their journey from the chamber where they had celebrated the Supper to Gethsemane. John tells us that they crossed the brook Kedron, literally the dark torrent of the cedars. The brook was dark because it was stained with the blood of the sacrifices which drained from the temple area into it. Now the great Sacrifice Himself on his way to the altar crosses the dark brook. And with Him are His disciples with only the son of perdition missing. Christ went to a well known place for His last vigil, and thus made easy the traitor's task. Considerate love would help even the arm that was lifted to strike Him. The owner of this Garden is unnamed. Yet he ought not to be forgotten. Whoever he was he had given Christ the free use of this orchard and had told Him that He and His disciples could come and go whenever they pleased.

Somewhere near the gate, Christ left Matthew, and Thomas and Nathaniel, and Philip, and the rest of the eight, and taking with Him Peter and James and John, proceeded further into the Garden. These three had stood with Him on the mount of Transfiguration and had seen His glory. Now they are to descend with Him into the valley of His humiliation and behold His agony. But even these three must remain apart from Him at least a stone's Cast.

There, all by Himself, Christ entered into His agony. The word "agony" is a transliteration rather than a translation, that is, it merely produces the sound of the original Greek word, which means "the struggle" or "the contest." Christ entered into His struggle, His contest, His last battle with temptation.

The utter solitude of Christ here, impresses us with its intensity. We can hear Him say in the words of the Twenty-Second Psalm, afterwards quoted by Him on the Cross.

My God, my God, why has Thou forsaken Me? Why art thou so far from helping Me? Be not far from me for trouble is near, for there is none to help. Be not Thou far from me, O Lord, O my strength.

Haste Thee to help Me. Or, in the words of the prophet,—

I looked and there was none to help, and I wondered that there was none to behold. I have trodden the winepress alone, and of the people there was none with me.

Matthew and Mark tell us that Jesus began to be sorrowful and very heavy. This term "very heavy" is an unusual one. It occurs elsewhere in the New Testament, only in Paul's letter to the Philippians, where he is telling them about his friend Epaphroditus who had come with a gift from the Church at Philippi, how Epaphroditus was "very heavy" for his friends in the distant city. The word, then, strikes the note of longing and homesickness. Christ was far from His Father, far from His heavenly home. As He contemplates the price He must pay for the world's redemption, a homesickness of the soul comes over Him. He began to be sorrowful and "very heavy." How sudden and complete the change in Christ, from that calm confidence and self possession and assurance which characterized Him as He sat with the disciples at the Last Supper, and discoursed to them concerning His death and Resurrection and the coming of His Kingdom. Then all was peace and strength. Now the horror of great darkness is upon Him.

It is His last and greatest recoil from the sinner's cup. Mark in his account gives one of his graphic strokes when he tells us that Jesus began to be "sore amazed." What was He amazed at? What could amaze or surprise the Son of God? It was His wonder at the sinfulness of sin, the blackness of that abyss into which He must descend in order to rescue the souls of men. There are some things which we can contemplate at a distance, but which we realize only when they come upon us. When he was dying, the great pictorial preacher, Thomas Guthrie, said to his family that he had often in his sermons described death beds and dying scenes, but the reality was something far beyond anything which he had described. You can contemplate at a distance what you know must take place, certain separations, as the great acts in your mortal probation are fulfilled; but you will never know what they are until their hour comes. When the Greeks came to inquire for Jesus, and in their eager inquiry Jesus saw a token of the triumph of His Gospel, He rejoiced in His heart. But when he remembered what the price was to be, he cried out in distress, "Father, save me from this hour." It was hard enough to contemplate it at a distance, but now that the hour had struck, and the price He must pay, and the experience through

which He must pass for the salvation of men is upon Him in all its terrible reality.

Each one of the evangelists contributes his own distinctive stroke and color to the great scene in the Garden. It is Luke who tells us that as He prayed in His agony His sweat became as it were great drops of blood falling down upon the ground. This gives you the complete picture of mental anguish, the effect of which upon the body is a too well established fact to call for comment. Perhaps the marks of that bloody sweat remained upon the face and the body and garments of Jesus. Unless Christ Himself related it to His disciples, that was the only way they could have known it, by observing it, not when they were watching, for they were sleeping and not watching, but when Christ was through with His struggle. Perhaps, too, the mob who came to arrest Him and fell back before Him amazed, were amazed at the crimson stains upon Him. Coming out from His agony in the Garden to march to the Cross for the world's redemption, Christ could well have been described in the words of the prophet, "Who is this that cometh from Edom, with dyed garments from Bozrah? Wherefore art thou red in thine apparel and thy garments like him that treadeth in the wine fat?" Herod need not in mockery have put his gorgeous robe upon the shoulders of Christ, for this blood stained robe was the mark of His Kingship. It had upon it the marks of Gethsemane's bloody sweat when the soldiers cast their dice over it. One of those profane legionaires won the toss and secured the robe; wore it on the march, wore it in battle. But that robe, after all, is the Church's great possession. It is the red banner that tells of my crimson sin and of God's unfathomable and redeeming love.

It was Caesar's dagger-rent robe held aloft by Marc Antony which stirred the Roman populace.

If you have tears, prepare to shed them now,
You all do know this mantle: I remember
The first time ever Caesar put it on;
'Twas on a summer's evening, in his tent,
That day he overcame the Nervii:
Look, in this place ran Cassius' dagger through:
See what a rent the envious Casca made:
Through this the well-beloved Brutus stabb'd;
And as he pluck'd his cursed steel away,
Mark how the blood of Caesar follow'd it,
As rushing out of doors, to be resolved
If Brutus so unkindly knock'd, or no:
For Brutus, as you know, was Caesar's angel.

And what a robe is this the Church of Christ has! Who is this who cometh from Gethsemane, with died garments from the place of His agony?

Wherefore this agony, this bloody sweat, this three times reiterated prayer, "Oh, my Father, if it be possible, let this cup pass from me?" Whatever difficulty we have in telling what that agony was, we have little difficulty in saying what it *was not*. The cup for which He prayed to be delivered was not the cup of physical suffering. The Cross was a mode of punishment invented by a cruel people, designed not only to inflict death, but to inflict with the greatest degree of torture and indignity to the person to be crucified. It did not fail of its end. The sufferings of Christ on the Cross were terrible, for He had a perfect body, as well as a true and reasonable soul. If it had been only His physical suffering of which He had been thinking, still Christ might have said, "Behold and see if there be any sorrow like unto my sorrow, all ye that pass by." But it was not the cup of mortal pain. If that had been all, then Celsus, and many a scoffer since, is justified in contrasting the yielding, shrinking, agonizing conduct of Christ with that of many a soldier on the field of battle, many a criminal at the stake, or martyr in his last suffering for Christ.

Nor was it the cup of shame and obloquy. Christ was numbered with transgressors. The Cross today surmounts the temple of our faith, and is a symbol of all that is sacred and holy. But when Christ died upon the Cross it was the "cursed" tree. Rome would not permit one of her citizens to die on the cross, but Christ died on the cursed tree, and as if to complete the shame of it, by accident or by design on the part of Pilate, Christ was crucified between two thieves. No drop in the cup of ignominy and shame was lacking. Yet this was not the cup from which Christ prayed to be delivered.

Nor was it the cup of human hatred and evil. Bitter indeed was that cup, and more bitter to Christ than to any other, because greater was His perfect love for men. Well could He say, "Reproach hath broken my heart. They hated me without a cause." He came in the fullness of love to seek and to save men, but His own received Him not, and now over His head on the Cross He sees breaking a fearful storm of hatred and execration such as the world had never seen. Well might the sun have hid his face at the sight of men mocking and reviling Christ, if for no reason. Yet this I am sure, was not the cup from which He shrank.

Neither was it the impending treason of one disciple, the profane denial of another whom He had chosen and honored above all the rest, nor the cowardice and faithfulness of the others. One can take a blow from his enemies, but

a blow from one's friends bows the head and breaks the heart. Christ is to drink that bitter cup and to know the blow, not of a stranger, or an enemy, but His own familiar friend, with whom He had "taken sweet counsel together." But this, too, cannot have been the cup from which our Lord was shrinking.

The cup from which Christ prayed to be delivered was the cup of man's sin, mingled with his guilt and punishment. He was to taste death for every man, not physical death, but the death of the soul, the separation of the soul from God. The iniquity of us all was laid upon Him. He became our curse. He who knew no sin was made sin on our behalf. There you have the tragedy, the mystery, the beauty and the power of Christ's suffering.

You say you do not understand that? Neither do I. Neither did the disciples. Who is asked to understand it? Even the angels do not understand, but desire to look into it. You are asked to believe it, to accept it, and to live by it.

This last struggle with the Tempter and with the temptation to draw back from the Cross, like those which had preceded it in the desert, and elsewhere, ended in a complete victory for Christ. The hardest battle of all was fought at the very foot of the Cross, but the end of it was triumph and victory.

This was compassion like a God,
That when the Saviour knew
The price of pardon was his blood
His pity ne'er withdraw.

Christ won this victory as He had won His other victories, through complete reliance upon God's will. Even in His sorest agony, when He was praying that the cup might pass from Him, He always added "Nevertheless, not my will, but Thine be done." Whatever God had spoken, whatever God had declared, He wished to be fulfilled in His life. As He comes back from the field of His last battle to rouse the sleeping disciples and to face the traitor and the mob who had come to take Him, how calm, confident, majestic, God-like is Jesus! The battle is over. To the winds and the waves which had agitated the deep sea of His soul Christ said in the fullness of His devotion to the will of God, and in the depths of His love for lost sinners, "Peace, be still." Now behold Him, erstwhile the bleeding agonizing struggler, as He awakens the slumbering disciples, or says to Judas "Betrayest thou the Son of Man with a kiss?" or confronts the angry mob who fall prostrate before Him, or healing the servant's ear, smitten by Peter, tells that disciple to put up his sword into its sheath, saying, "The cup

that my Father has given me shall I not drink it? If I wanted the assistance of warriors, I could ask my father and He would send twelve legions of angels." Watch Him now as He goes bound in their midst and yet a King and Prince, to the Judgment Hall of Caiaphas, where Peter's sword will smite his Lord; and thence to Pilate, and thence to Herod, thence back again to Pilate, and then to Golgotha, and then up to the Cross. How patient, how tender, how king-like He is! What majestic sweetness now sits enthroned upon the Saviour's brow! Now, Eternal Son of God, bow thy head and die, and take with Thee into Paradise the first fruits of Thy passion, that poor, dying, penitent thief, who asked Thee to remember him in Thy Kingdom!

This last temptation of Jesus, even more than the three recorded in the beginning of the Gospel, is in its deepest meaning, far beyond human experience. Man can know something of his own sin, its bitterness and guilt and shame; but only the Son of God could know what sin is, or what it means to drink its cup and bear its curse. There, all we can do is to fall down and cry, "Holy, holy, holy, Lord God Almighty." All that we say is—

We may not know, we cannot tell,
What pains he had to bear,
We only know it was for us,
He died and suffered there.

Yet, on a lower plane, this last temptation has its counterpart in human lives. We, too, have our own Gethsemanes through which we must pass—

In golden youth when seems the earth,
A summer land of singing mirth;
When souls are glad, and hearts art light,
And not a shadow lurks in sight.
We do not know it, but there lies,
Somewhere veiled under evening skies,
A garden which we all must see,
The Garden of Gethsemane.

When we cross our own Kedron, and enter our own Gethsemane, we shall desire, as Jesus did, divine help and human sympathy. We shall discover too that there is a limit to human association and sympathy, and that a stone's cast will separate us from even the nearest and the dearest. We shall know something of the solitude of the soul:—

Down to Gehenna, or up to the throne,
He travels the fastest who travels alone.

Yet alone, we shall not be alone. Before He entered into Gethsemane, Jesus, contemplating His solitary agony, had said that His disciples would leave Him alone, and he added, "And

He gave power; and when the man willed to do what the Son of Man told him to, he was made whole. He might have said, "I don't believe I have got the power. I won't attempt it." Do you think the Lord would have healed him? Not by a great deal. He said to the man born blind, "Go to the Pool of Siloam and wash, and you shall get your sight." The man might have said, "Nonsense! What's the use of swilling my eyes with mud? Wash in the Pool of Siloam! I've done so many times." But he went, and as he went, he got his sight.—*Dwight L. Moody.*

For the fashion of this world passeth away—
1 Cor. 7:31.

When I recently visited Herkimer, New York, the place of my birth, and where I preached in the beginning of my ministry, I found that the home of my childhood and the church of my choice had given place to other structures. I also ascertained that relatives and acquaintances of my early days were nearly all removed to the sky palaces. Standing almost alone in the busy city, a flood of memories rushed in upon my mind. The rose leaves of former friendships were refreshingly fragrant. The loving kindness of those who led me to the Saviour, who trained and educated me in the Christian life in my young manhood, was a sweet smelling savour to my spirit.

I realized that no changes of seasons, places or years could make any change in the love and devotion of the followers of Him who is the same yesterday, today and forever. Though the temporary home is dissolved, how grand to know that the permanent residence is prepared, a building of God, eternal in the heavens. Paul and the beloved John had actual knowledge of the celestial city. They had been caught up into the heavenly places, enjoying for a few moments the beautiful life in the family of God on high. It is the city of the "No-Mores"—no more death, sin, sorrow, separation, night, wars or evil.

There, in the church triumphant, whose walls are salvation, whose gates are praise, whose choirs are angels, whose congregations are from all races, kindreds and tongues of the world, how glorious must be the family life of the infinite Father!

When the world traveler nears his native land, how gladly he sings with the poet:

Oh, it's home again, and home again, America
for me!
My heart is turning home again to God's coun-
try.

To the blessed land of Room Enough, beyond the
ocean bars,
Where the air is full of sunshine and the day is
full of stars.

So the Christian pilgrim exclaims:

Beyond the sunset's crimson bars,
Beyond the twilight and the stars,
Beyond the midnight and the dark,
Sail on, sail on, O happy barque,
Into the dawn of that tomorrow
Where hearts shall find the end of sorrow,
And love shall find its own.

Likewise the Spirit also helpeth our infirmities
... the Spirit itself maketh intercession for us
with groanings which cannot be uttered.—
Rom. 8:26.

God is calling you to give yourself to Him—with all your sorrows, and with all your broken-heartedness, and with all your misgivings, and with all your loneliness. You know He is calling you to give yourself to Him, to be what He wants you to be, and to go where He wants you to go. You have been feeling infirmity yourself; go out and tell some other weak man how the Everlasting Arms can undergird, uphold and sustain, giving you whisper of comfort.

Young man, what are you going to do with your thought-powers, with your song-powers? Do you love Him enough to surrender to Him? How glad I would be if now the blessed Christ Who has been wooing you would win you—if some young man who has great ambition in the line of money-making would substitute for that the ambition to be just the man that God would want him to be.

Are you loving Him? It is a great thing to love Him, and to go down in the darkness where He is going with your life. Listen to what Paul says to Agrippa: He says, Agrippa, "all things work together for good to them that love God." I read that verse out of the Epistle to the Colossians, how that He made all things, and all things were made for Him. And then I went back to the 8th of Romans and read and read the "all things" of that Epistle to the Colossians, and I said to myself: "Can it be, after all, that not only sickness and sorrow may work together for my good; but can it be that if I keep myself in the love of God I shall be complete in Him, which is the head of all principality and power?"—*Bishop Luther B. Wilson.*

* * *

"Under the old theology there was a spirit of reverence and obedience that now seems to be totally lacking."—*Dr. Faunce.*

PRAYER MEETING SERVICE

By A. William Lewis, D.D., Bend, Oregon

God's Plan for Each Man

Matthew 12:46-50

ONE proof of the existence of a Creator is the design seen in all the universe. Everything has a purpose and it is best suited to accomplish that end. The eye is for vision, marvellously adapted to it. The ear has a harp of a thousand strings for hearing. Animals live by instinct, without the need of logic. Man is endowed with the power of intelligent reasoning and forethought. If God has a plan for every part of His lower creation, how much more for the higher! Men think differently and act differently to an amazing extreme; yet God as God must be sovereign, and bring order out of chaos, and accomplish His purpose, in His own time, and way.

The supreme problem for each thinking person is to find out God's plan for his life. Some people are always in a quandry. Others know at once exactly what to do. They clearly see God's program for their every act. They possess true spiritual vision, the real "second sight." This is for every honest seeker. Jesus promised this. "The Holy Spirit will teach you all things."

God's plan is the very best possible for each life. This is self-evident. It is the height of human wisdom to discover the will of God and to do it implicitly. This is the godly life and the successful life. If an inventor gave us a beautiful and serviceable machine, we would take the best possible care of it, try to find out exactly for what it was made, and how to get the best out of it. God expects as much of us with our life.

Following God's plan saves us from much trouble and loss. "The way of the transgressor is hard." "There is a way that seemeth good unto a man, but the end thereof is death." Hell is a junk heap of human souls that have missed their calling, and the way of life. Jesus said, "I am the way."

Sometimes God's plans lead us through defeat and failure. When we have no choice often calamity overwhelms us. The brave Italians were driven from the hills; and in sorrow they escaped by the sea, and built the lovely city of Venice. Afterwards they were glad. Our Puritan Fathers felt it hard and unjust to be persecuted for worshipping God; but they accepted it as the will of God, and they braved the stormy Atlantic and the bleak New England shores. Following God's leading, we may rely upon His care and go forward.

The tourist has his guide book. The mariner his chart and compass. The captain has his orders, often sealed. Human life is a voyage over an unknown and boisterous sea; but we have our chart and compass. The Bible is our guide book, with its charts. In theology we may err; but in religion the Book is plain. The Golden Rule can be understood by a child. "Thy Word is a lamp to my feet, and a light to my path."

God's plan embraces all our life, religious and secular; and every common bush is aflame with God. It covers Monday as well as Sunday, the market as

well as the Church. He makes the way plain by circumstances, by inclination, by open doors, by the wish of friends, and by the direct influence of the Holy Spirit, Who often leads us against all other voices. "He will guide you into all truth." If this communication tarries, wait for it.

The Affinities of Life

Matthew 22:34-40

CHEMICAL affinities give us the lovely crystals of nature. The affinities of the vegetable kingdom give us the beauties and relishes of summer. Mortal flesh by its affinities builds up the marvellous body of man and the beautiful body of woman. The mind has certain affinities which determine thoughts and philosophies. The soul has affinities for good or evil; and this leads us to noble or ignoble character.

If God forced an evilly minded man into Heaven, he would flee at the earliest, taking his black heart with him. Heaven would be hell to him. All the hosts of hell could not keep with them a man whose heart was full of love. What is more, Satan would not want him in his company.

In secular life a man's occupation, manners, and business methods are largely determined by his affinities, by what he loves. In this he may be compelled to do what he does not desire; but in the realm of character he has a free hand. His soul's destiny waits up on his spiritual affinity. Tennyson wrote, "I am a part of all that I have met." It is truer to say, "I am a part of all that I have loved." Our soul grows by incorporating the little things we love. Men judge us often by the outstanding acts we sometimes do; but God sees the heart, "out of which are the issues of life."

The Mission of Christ is to set right man's affinity through His Holy Spirit. Sin perverts man's desires; but Christ in the heart gives a love for the beautiful and the good. As fire makes lime rock into quicklime thirsty for water, so the fire of God's Spirit makes the soul thirst for God (Psalms 42 and 63). Peace is the saturated solution of our deepest yearning dissolved in the love of God.

The universal cry of the human heart is for God, though many do not know what they are craving. The soul unsatisfied is hell. The soul satisfied is Heaven. When we see in Jesus Christ the incarnation of God's love, our whole being responds. The affinity of our soul is for God. Whittier says, "Affinities which only could cleave to the pure, the true, the good." Man's hope for a blissful immortality is to be found in this corrected soul affinity. Then we pass by everything unworthy and we absorb what is worthy, building up a Christlike character. "We all with unveiled face, beholding as in a mirror the glory of God, are transformed into the same image, from glory to glory, by the Spirit, the Lord."

Five miles from the coast of Holland there was a rocky, treeless island, the graveyard of the North Sea. The only residents were wreckers, who murdered the wrecked sailor for the plunder. King Wil-

liam the First told a young lawyer to clean up the island. He made him mayor and judge, and gave him a few men, to be council and jury. With skill and courage he accomplished his herculean task. Then he settled on the island against the advice of his friends. He planted a hundred trees a year, though many died. Shrubbery grew. The birds that were driven into the island by storms found shelter. Among these were the nightingales of England. Ornithologists came. Artists came. Royalty came. The affinity of the island had been changed.

The Genius of Humanity

Romans 14:1-13

IT IS human to live for others. Consideration for a brother man is the genius of humanity. What separates us from the brutes and links us with God, making us man, is the spirit of Jesus Christ in us, Who "did not please Himself" (Rom. 15:3).

In Daniel's case as in Paul's, the butchered animal was first offered to the heathen gods; and many thought that to eat such meat was to countenance idolatry. Some to-day believe in "tainted money." The Jews were not allowed to eat flesh unless the animal had been killed in their way. Judas Macabaeus and his nine companions went into the desert and lived on vegetable food rather than eat unclean meat. We may not consider a practice sinful; but, if our companions believe it is wrong, then for their sakes we must deny ourselves, to help the weak brothers. "It is good not to do anything whereby thy brother stumbleth" (v. 21).

This logic was given as National Prohibition. Now this same logic will gradually appeal to all right-minded citizens; so that this law will be perfectly kept and enforced. The genius of humanity covers the live wires.

Humanity needs this genius, heaven-born. Millions are suffering in some fashion. Too many that might help go by on the other side. The Parable of the Good Samaritan is not yet out of date. It is marvellous how much good we all may do, the accumulation of little deeds of kindness. Giving a cup of good drinking water to the thirsty is commended by Christ. The increase of this spirit is one of the signs of the times, foretelling fine weather. As never before rich and poor are learning to render greater service, after the manner of Him, "Who went about doing good."

The cultivating of this human genius is the best commendation to the world of the Church of Christ. About ninety per cent. of all charity in America comes from the Church members, millionaire and laborer. As men feel this truth, they are reminded of Jesus. Our missionaries in non-Christian lands win their way by their Christlike life.

An electrical genius like Edison does much for society; but the love of God is worth more than electricity. Man charged with this love, can raise an outcast to a noble life. The sixty millions of untouchables in India are being elevated to Christian manhood and womanhood by the Spirit of Jesus. He is becoming known as the Christ of the Indian Road, and is being claimed by the Tamils, as One born among them.

The genius of humanity glories, not only in denying self for others, but also in suffering for others. It is natural for a man to even risk his life to save another from death, even the poorest. In its highest development man will deliberately plan to endure

hardships and risk life to minister to the needy. Doctors and nurses are continually doing this, but not for money. The Mother rejoices to do this in love for her children. Thus the genius of humanity is mothering the Race. "Greater love hath no man than this that a man lay down his life for his friends." Jesus lived for others and "gave His life a ransom for many."

The Investment of Manhood

Mark 1:16-20

LIFE is more than a living. Manhood and womanhood are infinitely better than billions of gold dollars. Yet how many slave like cattle to pay expenses and to accumulate riches, they will never use! A wise person will invest everything possible in character, which is immortal. This makes us rich towards God, in what can neither rust nor be stolen. "Look therefore carefully how you walk, not as unwise but as wise, redeeming the time, buying up every opportunity, for the days are meagre" (Eph. 5:15,16).

The investment of manhood is twofold. It is subjective and objective. Life is made up of what we do and of what we are. Our character is more than our deeds; but the deeds may help others, which is an investment in their life. Some say that we have a "fourth soul," or fourth life. We have "body, mind, and soul"; but there is something more, that goes marching on, even after we are dead. "John Brown's body lie amouldering in the grave," but his soul goes marching on. This is true of all of us. How are we marching?

We must be well and strong in order to help others. Thus our first duty is to build up character, and make it kindly with the spirit of Jesus. We follow Him, learn His ways, absorbing His love, growing in grace and knowledge. "Jesus grew in grace and in wisdom." This is rather a by-product of living for others. Hence the paradox, "He that loseth his life for my sake shall find it." In self-forgetfulness we achieve the noblest life.

All our talents are for investment in service for others. The best returns are found in the gratitude of others, and in their welfare for time and eternity. The goodwill of others is a human asset; and the goodwill of God is an eternal asset. Thus we deal in futures, trusting in God's promises.

Earthly investments teach us for the spiritual. To hoard money is to lose it. To invest wisely brings returns. If seeds are kept in the garner, they are food for rats and liable to mildew. Scattered in the fields, they give the golden harvest. We learn most while we teach. "Go. Disciple all nations." "Follow me, and I will make you fishers of men."

Jesus organized His forces for the conquest of the world, and for the establishing of His kingdom. He spoke and lived and worked to this end; and the smallest acts of His life tended to this achievement. In this business the possibilities are the greatest possible, and its success is guaranteed. The vocation of man is to do good to as many as possible, as much as possible, as often as possible. All eternity will reveal the results of such investment, for the most part hidden while we are in this body. This is God's greatest business on earth; and it is ours, for our life's investment.

It is manly to follow Christ. The Bible is virile literature. Its principles are masculine as truly as feminine. Its achievements are heroic. Jesus was the most manly of men. To be like Him is godlike

OUR SERIAL

A Story that Deals Effectively with Some of the Crucial Questions that are Now Disrupting the Church of our Lord Jesus Christ

The Clamping of Shackles

A NOVEL

By
Professor Glenn
Gates Cole, Litt.D.,
Wheaton, Illinois

Author of
Jungle Poison

GUY MASON proceeded methodically to arrange for his divorce. He said nothing to Stella about it, preferring to make all arrangements first. He sold his business interests, and deposited half of all the money he could realize to Stella's credit in the bank. The bungalow which was in his name, he deeded to her; and transferred several securities he had to her name as well. These papers were locked up in his desk to be discovered after his flight. He was not debased yet to such an extent as to leave Stella's and Fairy's future in doubt. In fact, Otie was as insistent as he, that in robbing Stella of her husband's love, she should not let him take from her material possessions as well.

Neither Guy nor Otie could bear yet to face the consequences of their wicked love. Viewed soberly, the projected divorce was repulsive to both of them. After many conferences, they decided that it was best for him to abandon Stella quietly; leaving the truth to filter out slowly. He hoped that in time she would bring action for separation on the grounds of absence and willful abandonment. He could not debase himself to do otherwise; nor could he, through his respect for Otie, thrust her into undue notoriety.

But of course that plan meant loss of time. Several years might elapse before Stella would

VII.

Peyton's First Harvest

When they do not like the point of a Scriptural teaching, they tear it out. They have riddled the whole Book until the wayfaring man, even though intelligent, fails to know what to believe. They boast that such radical teachings eliminate unreasonable things and make the whole matter of religion sensible;—that it appeals to the esthetic mind of men who could never be won to it in its old form. If they are right, this takes the Bible away from the ordinarily intelligent man, of whom there are millions, and makes it a mere curiosity for the so-called scientific mind, and a few recognized scholars. This is more autocratic than the system that takes the Book away from the people and forbids any but the Priests to read it.

sense the futility of waiting and then begin action for divorce. What if she refused to believe that his absence was willful? Reluctantly he agreed that he must leave a letter explaining so much of the affair as was necessary to enlighten Stella of his desertion.

Then Otie awoke to the consequences she had not foreseen. She might remain quietly behind, until in the future Guy should be free; and then she could go to him. But having turned her back upon the right and given way to her base infatuation, she was angry at any delay. She reviewed her situation. If she was but the evolved animal that Harker's evolutionary idea implied, what difference morally did it make? Deluding herself that the evil in her thoughts were but the natural animal instincts,—that there was really no sin in them; and unless their relations were exposed, society would be

none the wiser,—she made her decision. They would not elope, but each would go away, and after their absence had been forgotten, they would join each other in a pre-arranged place.

But these plans were not carried out immediately for two reasons: First, Otie was timid, and any long sojourn in a strange place, frightened her; and second, Wanda had intuitively sensed the situation. Otie, warned by a mysterious insight, shunned Wanda, and thus tried

to evade what she knew was likely to expose her plans and ruin her hopes.

Several weeks thus passed and Otie, worn and almost ill from deferred action, was very unhappy. But Guy thought nothing of this, as he had all his plans to mature, and his business affairs to put into shape. He saw very little of Otie at times, for theirs was a guilty secret, and they must make no move that would arouse undue talk. Still, they could write, and their letters exchanged were many and voluminous. Then, finally, their plans were perfected and they were ready to act. Otie was to go to Cleveland to visit a friend for a week. Guy was to go to Cincinnati openly and without secrecy. Then the two were to hasten to join each other at Pittsburgh.

The apparent disinterestedness of the two lulled Wanda into forgetting that she had suspicions and although she did not entirely cease a certain degree of vigilance, she postponed any active effort to accuse Otie and call her to an account in a conference which the girl needed at this time to prevent the irrevocable decision. And then, momentarily Wanda did forget them in a new complication which arose.

One day when Harker called on her to consult about some church matters, he found her filled with an indignation which overflowed all bounds.

"What's all the excitement, Wanda?" he asked her.

"I have just returned from the jail," was her non-committal reply.

"Yes?" was his inveigling interrogation.

"John Lewis was arrested a few days ago; and he sent for me," was her next attempt at enlightenment.

"Who's John Lewis?" Harker asked, trying to associate some forgotten event with the sound of the name.

"You know him, Mr. Harker," Wanda reminded. "You recall preaching the funeral sermon for Mrs. Lewis, two months ago? Well, John is her son."

"I recall the funeral," confirmed Harker, reflecting. "But I do not recall a John Lewis among the mourners. Was he at the funeral?"

"No, he was not at the funeral; but he was the cause of her death," responded Wanda.

"You do not mean he murdered her?" asked Harker, agast.

"Not in the legal sense," said Wanda, emphatically. "But if ever a son broke a mother's heart and actually killed her, John Lewis did."

"Oh, he's that kind, is he?" spoke Harker, lightly. "Well, what's the Prodigal in jail for?"

Wanda's clear eyes reprimanded the seem-

ing levity before she spoke. Harker sobered at that glance. "He forged his dead mother's name to a check," she explained. "When the bank at Canton sent the check to the Warburton National for collection, the president was so indignant at the disrespect to a dead mother that he personally sent and had John arrested. Of course, it was the Canton bank's affair, but Mr. Hastings said it was any banker's duty to have such a deep-dyed criminal apprehended. Oh, Mr. Harker, you will go to the jail and see John? Promise me!"

"I? I should say not!" was Harker's slangy response with an expression of deep disgust.

"But you must!" Wanda insisted. "He is a member of your church. His name is still on our church roll."

"Then we'll give the clerk orders to mark the name off. If he's that kind of a young man, it ought to have been done long ago!"

"But he is repentant now!" remonstrated Wanda. "Really, you must go. I know he will never do it again."

"Not likely he will by the time the bank authorities finish with him. I propose to keep out of this. He has no claims upon the church or its pastor."

"I was in prison, and ye visited me not," chided Wanda. Harker winced, uncomfortably.

"That Scripture does not apply in this case," remarked Harker with emphatic finality.

"Please explain, I am dense," was Wanda's reply.

"We have no knowledge that the imprisoned mentioned there was a hard-hearted forger," Harker answered. "I can not reconcile such an attitude towards any prisoner save one innocently imprisoned."

"What authority have you for such an interpretation?" persisted Wanda, relentlessly.

"The authority of reason and common-sense. My own conscience testifies that Christ would not thus condone crime." And the assurance of Harker's emphasis pained Wanda.

"And still, He promised a base robber entrance with Him into Paradise," answered Wanda, in an argumentative tone.

"Perhaps so; perhaps not!" volunteered Harker. "In fact, Wanda, I doubt the authenticity of that transaction, and that passage. I have reason to think that it is an interpolation by some unauthorized zealot. There are so many unreasonable interpolations in Scripture you know."

"No, I don't know!" was Wanda's frigid reply. "It seems to me that when you do not especially like the point to a Scriptural teaching you tear it out. But that is just like your much

vaunted authorities! They have riddled the whole Book until the wayfaring man, though *intelligent*, fails to know what to believe. Mr. Harker, you boast that such radical interpretations of the Bible eliminate unreasonable things and make the whole matter of religion *sensible*, that it appeals to the esthetic mind of men who could never be won to it in its old form. Can you not see that if you are right, it takes the Bible away from the ordinarily intelligent man, — of whom there are millions, — and makes it a mere curiosity for the so-called scientific mind, and a few recognized 'scholars.' You are more autocratic than the system which takes the Book away from the people and forbids any but priests to read it."

"Easy there, Wanda!" interrupted Harker, stirred by the indignant glance in the girl's eyes. "Do not work yourself into such an irresponsible passion. You know my position on the matter; why call it up unnecessarily?"

Wanda watched him a moment, with apparently unseeing eyes. She changed her line of argument. "John Lewis is deeply repentant," she began. "He realizes how far he has wandered from God. He wants to get back. His last words to me were, 'I realize, Miss Reese, that man can not get out of sight of God. God is not mocked: for whatsoever a man soweth, that shall he also reap.' He has confessed many things to me; and what John Lewis is, you did more than any other man to make him. So I give you the same warning, as to one who sows seed that does not insure a Christian harvest: 'God is not mocked: for whatsoever *you* have sown that shall *you* also reap.' Peyton Harker, are you prepared to reap that harvest?"

In the holy zeal of the girl, Harker stood transfixed. For a minute strength seemed to have forsaken him, and he could not move. The assurance left his face before the fire of her accusation much as the peasants of France might have trembled at the sight of the holy zeal of Joan of Arc. His eyes fell before hers. There were currents of uncertainty coursing through his mind. He was destitute of argument, — even of a wish to remonstrate. Then, came an irresponsible thought to turn the current into other channels. His mind cleared, and he bent an admiring face towards hers. Thoughtlessly, he half-humorously exclaimed:

"Wanda, you are a magnificent woman! I like that fire of yours! Chuck this whole serious argument; and let's talk something else. Listen, girl, I am madly in love with you; tell me—"

But the emphatic closing of the door behind her shocked, flying figure ended his untoward

attempts at an intended half-humorous love making.

If Wanda expected him to beat a retreat because of her flight, she was disappointed, for he taciturnly seated himself, and prepared to remain until someone appeared to dismiss him, or until Wanda should decide to face him again. After a wait of half an hour, the latter eventually occurred. Wanda returned. Harker, after having had time to reflect upon his conduct, promptly apologized, and she accepted the contrition.

"Have you anything more to say about John Lewis?" he asked, desiring to give her full rein for her chosen explanations.

"I have," she said, her eyes lighting at the chance to reopen the story he had interrupted before. "You said you did not remember him. I shall remind you so that you will remember. At the same time I shall tell you some things about him which will impress you as to just how much you are responsible for his present plight."

"Better spare me that implication, Wanda," he insisted.

"It is best for you to know," she replied. "It will be unpleasant for you, I admit. It is a story that will search your soul. But there is one thing that you must realize; and that is, that you can not openly promulgate the doctrines you have, and escape the consequences. I know it is said that actions speak louder than words, but God knows words are not harmless things!"

"Now, as to John Lewis. I first remember him as a bright-faced, curly-haired child of seven: a pupil in our Bible school. I shudder as I compare him then and now. Really, Mr. Harker, it is heart-breaking to think of it!"

Wanda paused, and her beautiful eyes were crystal with tears. At the sight, Harker too was sobered. He thought no longer of foolish levity. He realized that there was a very pathetic story back of Wanda's words, and was curious to hear it, although her implication that he was responsible in it awoke a misgiving.

* * *

"What is to become, we are asked of Sunday observance, church going, family worship, the habit of Bible reading and of daily prayer, if no firmer basis can be provided for their support than the generalities of the new theology? And we ourselves when we consider the easy-going religion which is all about us often share this feeling and wish now and again that we could recover the unquestioning faith of an earlier age, even at the price of its intolerance and narrowness."—*Professor W. A. Brown, President of Union Seminary.*

THE LIBRARY TABLE

Conducted by Professor Leander S. Keyser, A.M., D.D., Springfield, Ohio

Additional Literary Notes

Along comes the second number of *The Evangelical Quarterly*, the new magazine edited by Drs. John R. Mackay and Donald Maclean and published by James Clarke & Company, Ltd., 9 Essex Street London, W. C. 2. It contains a rich table of contents. Some of the articles suggest material for our notes in this place.

An article by Professor G. Ch. Aalders, of Hilversum, Holland, is entitled "The Reality of Prophetic Revelation," which maintains by strong argument that the prophets of the Old Testament wrote by special revelation and did not merely give their own views and thoughts. "The Building of the Third Gospel," by Principal D. M. McIntyre, D.D., and "The Resurrection of our Lord," by Professor W. M. Alexander, D.Sc., D.D., are strong and convincing articles. The book reviews are very helpful for one who is trying to keep up with the output, both conservative and liberal, of the press today. The latter kind receive kindly and judicial but severe criticism.

An article that is especially impressive is entitled "The Virgin Birth of our Lord and Saviour Jesus Christ," written by A. Rendle Short, M.D., B.Sc., Lecturer on Physiology in Bristol University. By the way, Dr. Short is the joint-author, with Rev. B. Colgrave, of that useful book, *The Historic Faith in the Light of Today* (1922), which has more than once received favorable notice in these columns.

In the article just referred to, Dr. Short says some valuable things that have a bearing on evolution. For example, speaking of the fertilized cell with which every organism begins, he says: "Studied by the staining process, it will be seen that certain V-shaped bodies called chromosomes appear within the nucleus, the number being always constant for the species." This fact agrees with the results of scientific observation, namely, that the type perdures—each type reproduces "after its kind." Again Dr. Short says: "The single cell from which the embryo is developed is called the fertilized ovum, and from the moment of fertilization the heredity of the young animal is fixed."

This whole paragraph is suggestive: "Fertil-

ization is effected by the union of two cells, the male cell being small and motile, and the female cell larger, and, unless moved about by external forces, stationary. A very remarkable provision of nature attends this process of fertilization. By various devices the number of chromosomes in the two parent cells has been halved, so that it is not till they have been united that the proper number of chromosomes for the species is present. Thus the young animal obtains its inherited characters quite equally from each parent." All this wonderful process, therefore, works for the persistency of type, and helps to make nature an orderly domain.

Dr. Short's article on the Virgin Birth of our Lord ought to be read by all who have any doubts about the doctrine. In discussing the chapters in Matthew and Luke which give the narratives of Christ's conception and birth, our author says:

"It is useless to maintain that these chapters are not by the same hand as the rest of the gospel. The evidence of the manuscripts and the versions is decisive here. The earliest of the Fathers, Ignatius (about 110 B. C.), Aristides, Justin Martyr, Tatian, know all about it. 'Everything we know of the dogmatics of the early part of the second century agrees with the belief that at that period the virginity of Mary was a part of the formulated Christian belief' (Rendel Harris on *Apol. Aristides*, 25). The distinctive style of each evangelist is found in these chapters as typically as in those that follow. Whoever wrote the introduction wrote the body of the book."

In order to be entirely fair, Dr. Short notices several objections to the virgin birth, one of which is the common one: "Such a thing has never happened within human experience." He replies:

"But it is a canon of science that, if you have to account for a very unusual phenomenon, you must seek a very unusual cause; and there was never anyone like our Lord Jesus Christ. Biology assures us that new life never comes into the world apart from pre-existing living matter. But it must have come, once at least though not within human experience." Thus

we would reason, such a supernatural person as Christ must have been the product of supernatural causes.

In re the objection, "Similar stories were common in antiquity," our author answers: "Among the Jews, certainly not. Among the Gentiles, yes, and in a very foul form. But does anyone seriously maintain that men like the authors of the two gospels, after the Christian opinion and information had begun to take shape, would or could separately and independently derive the two stories of the Nativity from filthy heathen legends, and get the church to believe them? The conjecture that the idea of a birth from a virgin is a heathen myth which was received by Christians, contradicts the entire earliest developments of Christian tradition" (Harnack)."

Since the virgin birth of Christ is so generally rejected by the liberalists of our day, we will add a relevant quotation from Dr. James Orr, who wrote what may well be called a classic on this subject, entitled *The Virgin Birth of Christ*. Referring to the popular myths of supernatural or extraordinary births among the Greeks and Romans, Dr. Orr says (pp. 168, 169):

"The stories themselves are incredibly vile. The better-minded in Greece and Rome were ashamed of them. Plato would have banished them from his Republic. They were, as Ter-

tullian tells us, the subjects of public ridicule. It is a strange imagination that can suppose that these foul tales could be taken over by the church, and, in the short space before the composition of our gospels, become the inspiration of the beautiful and chaste narratives of Matthew and Luke!"

Yes, it is not too trenchant to say that such gross conceptions can come only from minds of a similarly gross and unregenerated character.

A very convenient and helpful little book (cloth-bound), by Dr. William Dallmann, published by Concordia Publishing House, St. Louis, Mo., comes to our desk, bearing the title, *The Battle of the Bible with the "Bibles."* That means that our Christian Bible has to engage in a struggle with other pretended bibles or religious books. The book is really a brief but effective work on comparative religions. Contrasts are drawn between the teaching of the Bible and that of the books of Islam, Judaism, Babism, Hinduism, Buddhism, Sikhism, Jainism, Confucianism, Parseeism, Mormonism, Christian Science, etc. In these days, when so many people have become so "liberal" that they think all religions are about alike, it is a very good thing to have the vital differences between the true religion and the ethnic religions pointed out in so concise and lucid a way as is done by Dr. Dallmann. Price of the book, 60 cents.

Reviews of Recent Books

The Pentateuch: A Historical Record. By the Rev. William Turnbull Pilter, M.R.A.S. Marshall, Morgan & Scott, Ltd., 24-25 Paternoster Row, London, England.

Our leader this month is an opportune and worthwhile book. It is certainly gratifying at this particular time, when Peake's and Gore's commentaries and other liberalistic books are being widely advertised and, no doubt, widely circulated, that such a sound and scholarly work as Dr. Pilter's on *The Pentateuch* has been issued. It is one of the ablest works along its line that has ever come from the press. The Pentateuch is shown to be a historical record by scientific investigation, chiefly archeological and philological. At no place does the author skim over the surface of things, or draw illogical conclusions, or indulge in mere conjecture, but proves his propositions from actual data at every step. It is a large work, covering (with the elaborate index) 647 large octavo pages. With a technical scholarship that is simply amazing, the author deals with his subject un-

der four main sections: (1) The fourteenth chapter of Genesis, which has been for years a *crux* among Biblical critics; (2) Abram in Egypt and in Ur of the Chaldees; (3) Jacob and Laban; (4) Joseph in Egypt; (5) Moses and Egypt; (6) Evidence of the life in Goshen; (7) The Israelites in the wilderness. There are appendices which deal with the creation, the fall of man and the Noachian deluge. After all his erudite investigations, the author sums up the evidence in the following paragraph, which we condense somewhat, but give the precise sense:

"Thus the fullness of the inquiries made, and the evidence thereby acquired, may serve to convince our readers, as it has convinced us, that it is now shown by the external evidence of archeology, of Semitic and Egyptian philology, of chronology, of geography, natural science, and such other branches of knowledge as are relevant, that the Pentateuch is a faithful historical record. The strong, unobtrusively

natural, and cumulative testimony of this seems to us to be overwhelming. At the outset of our investigations we could not have supposed it possible that, after these milleniums, with their withering and destructive operations, there yet existed so many undeniable tokens and warrants of the truth of the Scripture text as we have seen do in fact exist. They are inwrought in its composition, or arise naturally out of the circumstances and events recorded." Referring to the vast amount of labor expended in his researches, the author adds: "The result, as we think, justifies the toil, by showing plainly the truth and trustworthiness of the early Sacred Writings." The book is not easy reading, but will abundantly repay a careful study by those who wish to be posted on the vital subjects with which it deals so learnedly and effectively. We hope this work will have a wide circulation here in America as well as elsewhere.

Religion Without God. By Fulton J. Sheen, Ph.D., S.T.D. Longmans, Green and Company, New York, London and Toronto. \$3.50.

The title of this book is almost scary. You might think that it is another book advocating atheism. But it is not; in fact, the author opposes the atheistic doctrines of our times and of all times, and proves that there can be no religion without the acknowledgment of God or a supernatural world. The materialistic doctrine cancels all religion. It is wrong to try to broaden out the immemorial definition of religion to include the simple feeling of awe in the presence of the wonder and mystery of the universe, if the idea of a Supreme Intelligence governing the world is rejected. Most people betimes experience that feeling of awe, no matter how wicked and irreligious they may be. In a profound way the author analyzes the philosophies of the past which are defective religiously, and points out their inadequacy. He also depicts modern religion in both its negative and positive aspects. The philosophy of Descartes comes in for a good share of criticism. The author is very friendly to the philosophy of Thomas Aquinas. His last two chapters on "Religion and Values" and "The Philosophic Basis of Religion" are cogent and worthy of special study.

However, the author is a Roman Catholic, a member of the faculty of the Catholic University of America. In many places his Catholic prejudices badly expose themselves. He is especially severe on Luther, and unjust to him and the outcome of his work. How in the world a scholar like Professor Sheen can so misunderstand Luther's teaching is about as big

a mystery to us as is the doctrine of the Trinity itself. Take one example (p. 142): "Just as Luther's denial of grace in the realm of theology ended in the denial of supernatural power with the Socinians and Arminians," etc. If there is anything that Luther did *not* do, it was to deny grace; he extolled it, and restored it to its rightful place in the history and experience of the Christian Church. Besides, justification by faith alone and salvation by grace alone are the regulative principles in Lutheran theology and experience. We appeal to any Lutheran work on Dogmatics. It is mixing up works of merit with divine grace that at least minimizes the latter.

Discoveries and Adventures in Central America
By Thomas Gann. Charles Scribner's Sons
597 Fifth Ave., New York. \$5.00.

Of course, this book has little to do with religion and theology; but it is a most interesting narrative of discovery and adventure. The author recites in a vivid way his own experiences in many wild and out-of-the-way places in Honduras and other provinces of Central America. A special point of interest is the fact that he found evidences of a wonderful civilization centuries ago, just how long it would be difficult to say. Yet it has all passed away, and there are nothing but tell-tale remains of it left to show how peoples and tribes degenerate when they become corrupt and do not follow in the way of righteousness. There is no evidence here of evolution, but the surest kind of proof of degeneration. The author devotes a few pages to a description of the vestiges of the aboriginal Maya religion (pp. 87-89), but it is a very poor kind of superstition, proving how little man can devise in the way of religion if unenlightened from a divine source. We recommend this book to people who like to read a graphic and simply-told narrative of original discovery.

The Cherubim of Glory. By Rev. Niels Rasmussen. The Lutheran Book Concern, 55 East Main Street, Columbus, Ohio. \$1.25.

We welcome this fresh and engaging study of a very interesting part of the Bible. What is meant by the Cherubim so often mentioned in both the Old and the New Testaments? No doubt you have always thought they were a high order of angels; but Mr. Rasmussen does not accept the traditional interpretation. By a careful and critical collation of all the passages of the Bible referring to and describing them, he comes to the conclusion that they symbolize the powers of the natural creation which join with angelic and human intelligences in showing

forth the glory of God. This is something new in the way of Biblical exposition, but that is no reason why Biblical scholars and readers generally should not examine the subject with an open mind. Read the book, and see whether it does not throw light on many topics that are otherwise more or less obscure. What is meant by the "four living creatures" so often mentioned in the Book of Revelation and which are represented as uniting in the worship of Him who sits upon the throne? By reading this book you will get new light on much of the beautiful symbolism of the Bible.

The Story of the Catechism. By Professor Theodore Graebner. Concordia Publishing House, St. Louis, Mo. 75 cents.

The Lutheran Church of the world has been and still is celebrating the four hundredth anniversary of the publication of Luther's Small and Large Catechisms. They were issued in book-form in 1529, and during subsequent years were somewhat revised. In his Saxon visitation, Luther found that the people, under the Roman Catholic regime, were densely ignorant of religion. Many of them did not even know the Lord's Prayer and the Ten Commandments, to say nothing of the Bible itself and the Apostle's Creed. This fact, among others, led the Reformer to prepare these handbooks of religious instruction. It is indeed remarkable that, of all the pedagogical books of that time, the sixteenth century, Luther's Small Catechism is the only one that has survived, and is today used as a manual of instruction by more pastors and teachers than any other book in the world. In this book Professor Graebner, of the faculty of Concordia Theological Seminary, St. Louis, Mo., has recited the history of the catechism in a most informing and interesting way. Many details are given. By reading this book you will see what Luther's real teaching was regarding the Bible, the plan of redemption, justification by faith and salvation by grace. Everywhere he upheld *sola gratia*, and never discolored or spoiled it by mixing it with human works of merit. Find the truth by reading Professor Graebner's important book.

The Life Story of Mrs. J. Bellamy Horton. By Kate Drew. Marshall Brothers, Ltd., 24-25 Paternoster Row, London, E. C. 4, England. 5s.

To find a gripping story one does not need always to turn to the realm of fiction. Here is a "life story" that is all true. It is so interesting that the reviewer, after he had begun to read it, could scarcely lay it down to attend to other duties; but in a short time he read it through

to the last word. Some of us who are rather conservative in our churchly ways might not sanction everything done and taught by the heroine of this story, but we cannot help being impressed with her deep spirituality and her profound earnestness and consecration. The realistic narrative proves several vital things. One is that the gospel of Christ is able to save unto the uttermost all kinds of sinners; those that are learned and those that are unlearned; those that are refined and those who are rather rough and uncouth. The author's experiences also prove that both personal persuasion and the public meeting (properly conducted) are necessary to successful evangelism. Mrs. Bellamy has for many years been an evangelist in the Primitive Methodist Connection. Many people have been won to Christ, and that permanently, through her consecrated ministry. Her biographer, Miss Kate Drew, was one of her faithful helpers, but passed to her eternal reward just after she had finished writing this beautiful tribute to her friend.

Unravelling the Book of Books. By Ernest R. Trappner. Charles Scribner's Sons, 597 Fifth Ave. New York. \$2.75.

Simply to show that evangelical believers, unlike the Modernists, are willing to read both sides of the current questions at issue, we notice this liberalistic book. It contains nothing new or original, but only repeats the so-called "assured results" of the Graf-Wellhausen-Cheyne-Driver school of radical Biblical critics. The old documentary theory is accepted thruout. The author is especially opposed to the doctrine of the infallibility of the Holy Scriptures, and delights in finding supposed contradictions in the Bible to uphold his thesis. He makes much of the variant readings in the New Testament manuscripts to try to prove that the Bible cannot be infallible; just as if such scholars as Drs. Philip Schaff and Brooke F. Wescott long ago, and Dr. Robert D. Wilson just recently, had not shown that not a single important doctrine or historical fact is in the least affected by all these variations. Our author commits a historical blunder when he says that the reformers of the sixteenth, having destroyed the infallibility of the pope, became frightened lest they had nullified all authority in religion, and so fell upon the idea of making the Bible instead of the pope infallible. The historical fact is that the Catholic Church held to the infallibility of both the pope and the Bible. The reformers continued to hold to the time-honored doctrine of the infallibility of the Bible and rejected the doctrine of papal infallibility. Having read Mr.

Trattner's book, we are wondering what kind of a religion he accepts and where he gets authority for any kind of a religion whatever. If there is anything that is unsatisfying to both the intellect and the heart, it is a radical book like this one.

Paul: Life and Letters. By Rev. William Dallmann, D.D. Concordia Publishing House, 3558 South Jefferson Ave., St. Louis, Mo. \$4.50.

Another book on the Apostle Paul—but this one is different. In an interesting running narrative the author tells the life history of the great apostle, weaving into the story many facts of history, geography, natural scenery and ancient lore that are not noted in the New Testament, but which give it all a vivid and realistic setting. No doubt the author uses his imagination somewhat in portraying the events of Paul's early life before his conversion; yet something like those events must have occurred. We know of no work on Paul that gives so much information about his environments, and that so beautifully and skillfully connects up the incidents of his life and the writing and doctrines of his epistles. The amount of Dr. Dallmann's reading can be seen by the four pages, printed in double columns and small type, of bibliography given as an addendum to the book. Nearly all the works that have been written on Paul or that bear upon his life, work and influence seem to have been consulted by this author. Still, he does not cumber his pages with much critical discussion, but accepts the Acts and Epistles as genuine productions, divinely inspired, and thus lets the facts make their own convincing and spiritual impact upon the mind of the reader. The book is beautifully bound and printed and lavishly illustrated. The many Bible scenes help one to see clearly many objects that must have been literally seen by the great apostle.

Stories of Early Church Heroes. By Maud Junkin Baldwin. The United Lutheran Publication House, Philadelphia, Pa. \$1.25.

This beautiful book is the sixth in the series of texts above indicated. In addition to regular drills for the pupils, each lesson after the introductory matter contains a narrative from the New Testament and a sketch of the brave deeds of some missionary heroes in the early history of the Christian Church. In these sketches the children are taught how the gospel was carried to the ancient Teutons, Gauls, Britons, Scandinavians, etc., all of which will prove very helpful and instructive to the children of the sixth grade. A memory work booklet and a picture folder for the pupils are intended to accompany this teacher's text book. The price of

the first is \$1.00 per dozen; of the latter 55 cents. Too much cannot be said in praise of this series. The teaching is safe, so that parents need not fear that doubts will be sown in the minds of their children. Although published by a Lutheran firm and under Lutheran direction, there is no reason why they cannot be used by people of other evangelical denominations. They are an excellent foil for the book on religious education that are of the liberalistic order.

The Lutheran Churches of the World. By Alfred Th. Jorgensen, F. Fleisch and Abdel Ross Wentz. Printed by Augsburg Publishing House, Minneapolis, Minn. \$2.00.

Here is an important work for all Christians, people, whether Lutheran or otherwise. It gives a brief account of the rise and progress of the Lutheran Church wherever it has been established; and that is in most of the countries of the world. Hence the book is packed with information of a most valuable quality and kind. Dr. Jorgensen is a professor of theology in Copenhagen, Denmark, Dr. Fleisch in Hanover, Germany, and Dr. Wentz in Gettysburg, Pa. They have proved themselves to be a good collaboration group. The Lutherans, who have taken the world over, are a mighty numerical host, the estimate of the editors of the *Lutheran World Almanac* being 81,000,000 souls, the largest by far of the Protestant denominations. According to the book under review, they are with all their diversity of language, nationality and organization, a wonderful doctrinal and spiritual solidarity. Here is the way our authors sum up the matter: "From the foregoing account of the Lutheran churches throughout the world, it is evident that their essential unity is not something that is artificially produced. It rests upon their common faith in Christ as Lord and Saviour, their common acceptance of the Bible as the Word of God, and their common acceptance of the confessions of the church." And by "the Word of God" let it be remembered that the Lutheran Church always means the Canonical Scriptures of the Old and New Testament, and nothing more, less or else.

* * *

Faith is not shutting the eyes to believe something that is not true. It is opening them—opening eye and ear and heart and the whole nature, and submitting them to that for which they were made. It is to have the ear of the learner, the heart of a child, to listen to the Father's voice.—*Hugh Black, D.D.*

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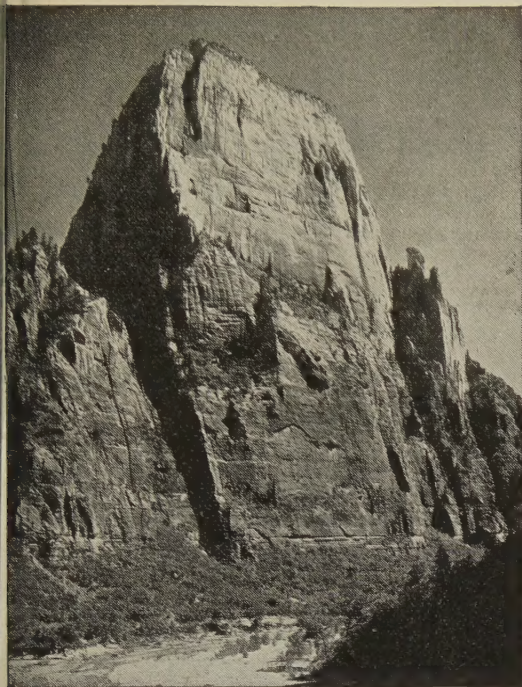
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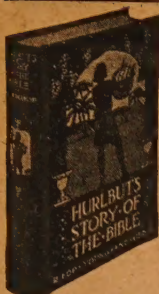
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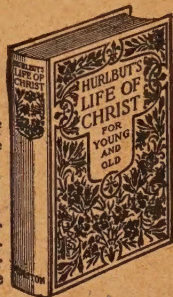
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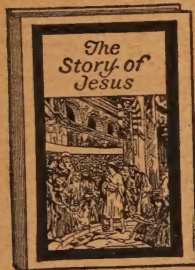
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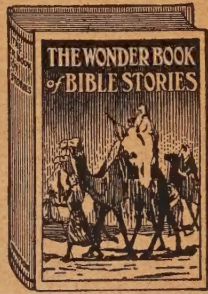
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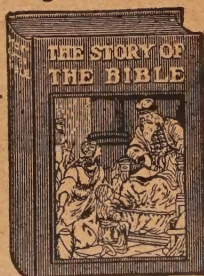
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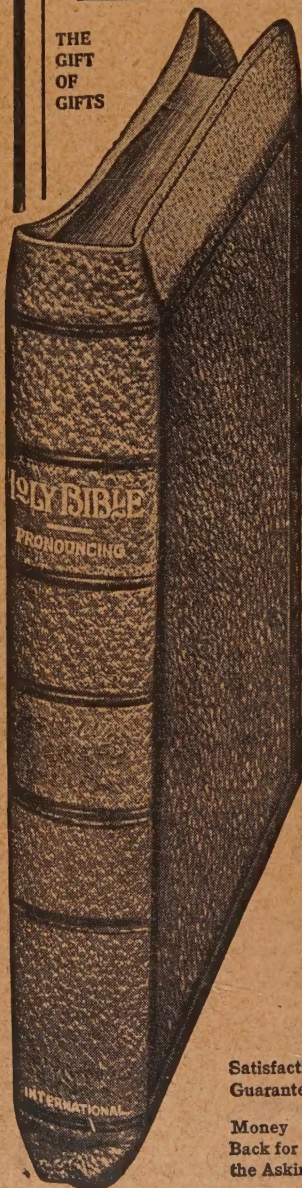
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14 And the name of the third river is Hid'de-kél: that is it which goeth toward the east of As-sýr'i-á. And the fourth river is Eu-phra'tés.

15 And the LORD God took the man, and put him into the garden of E'dén to dress it and to keep it.

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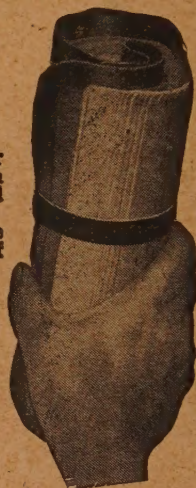
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